The Outlook

Vol. 66 December 8, 1900 No. 15

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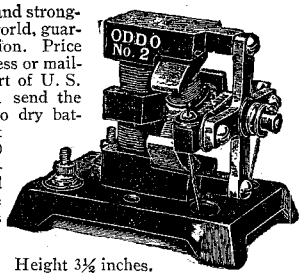

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New York's Charter Revision

The Commission appointed to revise the Charter of New York City, in the light of three years' experience under the consolidation act, has reported a number of changes of National interest. In the first place, there is proposed a systematic attempt to concentrate administrative responsibility. To this end the Commission suggests:

1. A single-headed Police Commission—the control of elections alone being left to a bipartisan board.
2. A single Charities Commissioner.
3. The Comptroller to be placed in absolute control of the finances of the Police Department.
4. A small central Board of Education—just six members—appointed by the Mayor. The local boards—of five members each—in the forty-six school districts to be appointed by the Borough Presidents.
5. The Mayor to have at all times absolute power of removal of all executive officers.

Along with this effort to concentrate administrative responsibility there is also a healthful effort to localize it by making borough officers more directly responsible for public matters of distinctively local concern—such as highways, sewers, buildings, etc. On the side of legislation the Commission reports in favor of concentrating in the Board of Aldermen the legislative powers now exercised by the Health, Police, Park, Fire, and Buildings Departments. It does not propose, however, to give the Aldermen power over the city purse. This power is to be lodged in the Board of Estimate and Apportionment, and this Board is hereafter to be composed exclusively of men elected directly by the people—the Mayor, the Comptroller, the President of the Board of Aldermen, and the five Borough Presidents. There are thus created two legislative bodies, and the one which is to control the public revenues and expenditures is to be composed chiefly of men elected to essentially administrative offices. All this seems to us a great improvement on the old charter, and to promise great improvement in municipal administration, or at least to make it easier to attain such improvement. Apart from these provisions relating to the methods of government, the Commission recommends the repeal of the excessive powers granted under the Ramapo charter, the adoption of the Massachusetts plan under which water is supplied to municipalities by the State, the adoption of the Massachusetts system under which minor offenders are released on parole under the supervision of probation officers, and the establishment of a municipal printing plant after the Boston (Mass.) model. Inasmuch as all these Massachusetts experiments are reported to have given eminent satisfaction in that commonwealth, it is to be hoped that the Legislature of New York will not be prejudiced against their trial here.

❀

Cushman K. Davis

By the death of Senator Cushman K. Davis, of Minnesota, the country loses one of its most competent public men. As Chairman of the Committee on Foreign Relations of the Senate, Mr. Davis held a position quite as important as that of a Cabinet officer; under the present Administration he has been, in fact, a kind of unofficial member of the Cabinet. He had gained steadily in influence during the past few years, when the questions before the Committee have steadily risen in importance and magnitude, and he will be sorely missed at a time when many of those questions are still unsettled. Born in Jefferson County, N. Y., in 1838, with a New England ancestry behind him, he was taken, when a mere infant, to Wisconsin, and became in education, in habit of thought, and in personal characteristics

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a representative Western man. His early education was secured in a Wisconsin log school-house; he graduated from the University of Michigan, one of the foremost institutions in the West and one of the best in the country, read law, was admitted to the bar, entered the army at the outbreak of the Civil War, sacrificed his health, removed to Minnesota in order to regain it, and upon its restoration began a very successful professional career in that State. He entered public life as a member of the Minnesota Legislature in 1867, was later United States District Attorney, and in 1874 became Governor of the State. As the leader of the younger Republican element in the Republican party, in 1887 he entered the United States Senate, and was twice re-elected. From the first he showed extraordinary capacity, and as a leader acquainted himself with the duties of his various positions, the range of which was quite unusual. Two qualities not so common as they ought to be were conspicuous in Senator Davis's career as a public man: he was not a mere mouthpiece of his constituents; he was not the creature of the majority of his party; he was a true representative of his district and a true exponent of the principles of his party. Again and again he stood frankly and boldly for positions which were either unpopular or which might have imperiled his immediate political success. He was courageous and unequivocal in his opposition to the free-silver movement at a time when the tide seemed to be running in its favor; he strongly supported President Cleveland's decisive attitude toward rioting in Chicago at a time when many men about him were afraid to put themselves on record. He had made himself, in the second place, an expert in the field in which he chose to work. When questions touching foreign relations came up, he did not tax the patience of the Senate by long speeches on general historical questions for which ready preparation could be made by reading an encyclopædia, nor did he indulge in vague denunciations of all forms of foreign government and vague exploitations of popular government. He showed in every case first-hand knowledge of the facts, and he dealt with the facts in a large, intelligent, and statesmanlike fashion. At a time when so many public men are so much more concerned with their constituents than with the country, with the security of their own political positions than with the statesmanlike settlement of great questions, Senator Davis was a conspicuous example of the man who serves his constituents and the country by expert knowledge, by the discipline of thorough preparation, and by the courage of his convictions.

❀

Army Reorganization Secretary Root's report expands the recommendations embodied in the President's Message, reported elsewhere, and offers definite suggestions for reorganization. It is understood that a bill will be introduced at once incorporating Secretary Root's plan; and it has been stated in the press that General Miles will help frame another bill differing very widely from what will probably be popularly called the "Root bill." Under Secretary Root's plan provision is made for fifteen regiments of cavalry, thirty regiments of infantry, and an artillery corps of thirty field and one hundred and twenty-six coast batteries. These bodies of troops will be very fully officered, and the President may increase the total strength of the army up to the maximum, not by forming new regiments, but by increasing, as necessary, the number of men in each organization. The Root bill includes provisions for a regular chaplain for each regiment instead of post chaplains, and has other excellent detail provisions. The terms of the bill as published, apparently with official authority, differ slightly from the recommendation of the President in regard to the latter's authority to increase the enlisted force; the bill allows the President to raise the army to the maximum, but only "during the present exigencies of the service, or until such time as Congress may hereafter direct," while the Message uses the phrase, "during present conditions in Cuba and the Philippines." The bill, as quoted by the press, also places the total number of natives to be enlisted in the Philippines at twelve thousand, while the Message speaks of fifteen thousand; but probably the draft of the bill will be changed in this particular to agree with the Message. The criticism has been made that on general principles

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it is a dangerous and undemocratic thing to allow the President to increase the size of the army at his discretion; but it is perfectly clear from the terms above quoted that the intention is not to give an indefinite and unlimited power in this respect, and few people will imagine any immediate danger in the provision. There is little change made in the Root bill (which is now in the hands of the House Military Committee) in regard to staff and line relations or bureau methods. The essential difference between the Root bill and the Miles bill, as it may be called, is that General Miles would have, first, fourteen regiments of cavalry, fourteen of heavy artillery, four of light artillery, and thirty-two of infantry; secondly, he would have one general of the army (himself), two lieutenant-generals, seven major-generals, and twenty-one brigadier-generals, and a larger increase of officers throughout, as compared with the Root bill, except in the medical department. Secretary Root's division of the army has already been mentioned; he would not fill the office of "general," and throughout would increase the number of line officers more strongly than that of the staff officers.

❀

Secretary Long's Report

The report of the Secretary of the Navy has as its most important topic the recommendations for the increase of the navy. Secretary Long thinks it desirable that Congress should authorize the building of only two battle-ships and two armed cruisers. Although the Board of Construction had made larger recommendations, Secretary Long is anxious to have the emphasis laid at present on lighter craft, and asks for at least six light-draft gunboats and some small craft for river service. The reasons for this are obvious, in view of the character of our present service in the Far East, both in the Philippines and in China. A dry-dock in the Philippines is also recommended as necessary. Naturally and properly, a considerable portion of the report is occupied with commendation of the excellent work done by ships and crews during the last year; and the story of the part taken in the Chinese campaign by the navy, and especially by the marines, is told admirably and picturesquely. Congress is urged again to provide a suitable and satisfactory system of rewards for gallantry in war-time. At present deserving men suffer unduly by the promotion of those who have had exceptional opportunities of distinguishing themselves. Secretary Long holds—and we think the country cordially agrees with him—that it is not at all impossible to give adequate rewards and proper honor as returns for deeds of valor or naval prowess without holding back others in the regular line of promotion.

❀

Direct Primaries in Pennsylvania

The paragraphs we have been publishing in reference to the success—qualified or unqualified—of direct primaries as a substitute for delegate conventions have brought to us a letter from Mr. Arthur Dunn, of Scranton, Pa., showing how the new system has checked the evils of bossism and bribery in his home county. His account runs as follows: "The direct method of voting at primaries was first adopted by the Republican party in this county in 1897. It is called the Crawford County system, deriving its name from the county first to adopt it. Any member of the Republican party, by registering his name with the Republican County Committee, can become a candidate for the nomination for any office he may elect. All the members of the party, on a day stated, vote, as in elections, directly for the man of their choice. There are often as many as five or seven candidates for the same nomination. The ones receiving the highest number of votes for the different offices are declared to be the nominees of the party. Under the delegate system an aspirant for political office secured the consent of the boss. Under the present system this would injure the candidate's chances of success. Under the delegate system the consent of the boss was given in return for contributions assessed according to the emoluments of the respective offices. The money thus pooled was used in buying the votes of a sufficient number of the delegates to control the convention. These delegates were chosen by about one-fifth the entire vote of the party. How vicious, corrupt, and oligarchal this system had be-

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come is illustrated by an editorial in the Scranton 'Truth' of September 8, 1897, immediately after the last of the conventions, reporting that the price of a delegate was in the neighborhood of two hundred dollars, and that something like twenty thousand dollars had been spent in controlling the convention." Over against this account of the last convention under the old system—known as the "Klondike Convention"—Mr. Dunn sets the following paragraph from the same paper, dated January 16, 1899:

Nearly 7,000 votes were cast between four and eight o'clock Saturday evening at the Republican primary election. It was the first test of the Crawford County rules, and the results showed that a vast number of voters took an interest in the election. Captain James Moir was nominated by over 1,400 majority. He received almost as many votes as all the other candidates together.

"The vote as mentioned above," says Mr. Dunn, "represents the entire Republican vote of the city. On credible authority, the nomination cost Mr. Moir $98.50. He is our present Mayor, and the greatest compliment that can be paid him is that he is the kind of a man who could never have been nominated under the old system. Last spring E. B. Sturges, a man of wealth and highest character, leader of the reform movement against unlicensed saloons, bawdy-houses, gambling-dens, corrupt officials, and all forms of vice, registered as a candidate for Jury Commissioner, an office insignificant and which pays about as much per year as that gentleman gives to charity every week. In this county, with its large foreign element, its 3,000 unlicensed saloons, its bribers and its bribed, this man received 9,000 of the 16,000 Republican votes cast." Mr. Dunn concludes his report as follows: "The ring made an attempt to repeal the new system, and failed by only two of the necessary two-thirds majority, but the attempt aroused a storm of indignation. The results obtained from the new system give a hopeful outlook for the future, and show beyond doubt that, given a chance, 'the people are right.'"

❀

Bank Directors as Borrowers

Exceptional attention was called to the report of the Comptroller of the Currency this year by reason of its statement of the extent to which National bank directors borrow from their own institutions. Comptroller Dawes has found upon examination that one-sixth (seventeen per cent.) of the National banking failures have been caused by excessive loans to the banks' own officers; and he has further found that at the present time nearly two-thirds of the National bank directors in the country (18,534 out of 28,709) are in debt to the institutions under their management. The aggregate of the outstanding loans to bank officers is $202,000,000—or just about one-third of the aggregate capital of the National banks of the country. The Comptroller recognizes that most of these loans are of the safest description, and that drastic restrictions would keep many of the most efficient men out of the management of National banks, but he none the less recommends the passage of the Brosius bill introduced into the last Congress, providing that loans to bank officers must always have the approval of the entire board of directors. His recommendation is being severely criticised by some bankers in this city, but the general public of depositors is inclined to regard it with favor. The present prestige enjoyed by National banks is largely due to just such restrictions imposed upon them, and this prestige will be increased by further safeguards assuring the public that the loans made by the banks are dictated by business judgment and not personal favor.

❀

The Corner in Corn

The corner in corn successfully manipulated by a young operator in Chicago last month did not at all affect the general public except by stimulating the already morbid popular passion for speculation. It is a pleasure to record that the net profits of the deal fell short of what were anticipated when its success became assured. Nevertheless, the fact that a young man of thirty-one was able to realize nearly two hundred thousand dollars by advancing the price of corn from thirty-six cents a bushel to fifty cents is likely to intensify in business circles the mania for sudden wealth and sudden fame through gambling operations. The incident can only minister to the public good if it causes a renewal of the demand that the obviously wrongful operations on the exchanges be

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restricted. The recent corner would have been impossible if the Washburn Anti-Option Bill had not been defeated by sharp practice when it had a majority of both houses of Congress professedly in its favor. Under the provisions of this measure the young operator could have bought all the corn he wished from men who produced it, owned it, or had acquired from others the right to future ownership. He could not, however, have forced a corner by buying more corn (of the contract grade) than was anywhere in existence in the country, and, by buying it of men who did not own it, force them to buy it of him in order to sell it to him. The claim that these monopoly operations benefit farmers is almost farcical. As a rule, these "bull" operations are attempted only when the farmers have sold their crops, and the present case was no exception, since the new corn of this season has not hardened sufficiently to be graded as high as produce exchange contracts demand. If grade "No. 3" could have been delivered to satisfy these contracts, the operator would have been overwhelmed with corn from the farmers, and the corner would have been broken. But even if the farmers were benefited as much as the public of consumers is injured by these corners, they still would be contrary to public policy. On the economic side, operations on the exchanges ought to be so regulated as to steady prices and not to derange them; while on the moral side they ought to be regulated so that the struggle to enrich one's self by impoverishing others should give place to trading which benefits both buyer and seller. The cornering of contracts works against all the legitimate purposes of exchanges. The mediæval statutes against "forestalling" would have made such operations punishable, and it would accord with all the principles of the common law to make cornered contracts unenforceable.

❀

Anti-Cigarette Law Sustained

By a vote of five to four, the United States Supreme Court has sustained the constitutionality of the Tennessee law prohibiting the sale of cigarettes, and this decision has given vitality to the Iowa law imposing a $300 tax yearly on cigarette-dealers. The case before the Supreme Court grew out of the importation of cigarettes into Tennessee from North Carolina—the cigarette packages being shipped in open baskets. The Tennessee dealers claimed the right to sell the separate packages to any one who wished to buy, and cited the decision of the Supreme Court ten years ago to the effect that no State could restrict the sale of an "original package" of any article of inter-State commerce without encroaching upon the exclusive right of Congress to regulate commerce between the States. In deciding against the dealers the majority of the Court does not reverse the decision referred to, but merely holds that the "original" inter-State shipment was not a separate package of cigarettes, but the baskets full of them. It distinctly denies the right of a State to prohibit the importation of cigarettes, but concedes a right to regulate the sale after importation. In no sense does the Court return to the position it held prior to the original-package decision of 1889, that a State may impose whatever restrictions it sees fit upon traffic in any article so long as these restrictions apply equally to producers within its borders and those outside. Tennessee can prohibit the sale of cigarettes made in Tennessee, but it cannot prohibit any person within the State from ordering for his own consumption cigarettes made in other States. Nevertheless, relatively few persons—and especially relatively few children—care to go to the trouble to import cigarettes from a distance. As soon as the decision of the Supreme Court was handed down, the American Tobacco Company wired its agents in Iowa withdrawing its guarantee to protect them against prosecution for violating the Iowa statute. As a result of this action, says a Des Moines despatch of November 23, "it is almost as difficult to buy a cigarette in the State of Iowa to-night as it was in the strictest days of prohibition to get a drink of whisky. . . . Tobacconists all over the State are packing up their stocks to-night, and to-morrow they will be shipped back to the American Tobacco Company." There may be newspaper exaggeration in this statement, but the importance of the decision cannot be questioned. The cigarette-dealers in Iowa are now liable for back taxes, if the law is strictly construed.

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The Dispensary in Georgia

While the people of South Dakota voted at the recent election to abandon their previously expressed purpose to establish a dispensary system—a purpose thwarted by the State Legislature—the dispensary system continues to develop strength in the section where it has been on trial. Not long ago we noted the advances it had been making in North Carolina through successive legislative acts establishing it in different cities, and we now find the Temperance Committee of the Georgia House of Representatives reporting favorably, by an almost unanimous vote, a bill permitting all counties containing cities of over five thousand people to establish dispensaries if the voters so decide. In the rural counties of Georgia saloons are nearly everywhere prohibited under the present local option law, and the pending dispensary act aims to restrict the saloons in the counties where the city vote has heretofore been cast for license and rendered the thorough enforcement of county prohibition impracticable. In the rural counties the voters will continue to choose between license and prohibition, and in the counties containing cities they will also choose between the license system and the dispensary. Since the dispensary system had its origin in one of the college towns of Georgia—Governor Tillman shaped the South Carolina law after the model furnished by Athens, Georgia—there is every reason to believe that the dispensary system will materially diminish the already small license territory in the State. Inasmuch as the dispensary system not only prohibits all saloons conducted for private profit, but also prohibits the sale of liquor to be drunk on the premises at the dispensary itself, the pending act will do away with tippling-places wherever the temperance sentiment is strong. Furthermore, by submitting to the whole body of the voters the question what the temperance policy of the community shall be, it will keep constantly present the necessity of educating the general public upon the temperance issue.

❀

Turkey and the United States

Last week the latest launched and strongest of American battle-ships, the Kentucky, arrived at Smyrna. Coincidently with this event an *iradé* or Imperial order was promulgated providing for the building of a costly cruiser in the United States. This is the Sultan's way of saying that the American claims arising from the Armenian massacres may now be regarded as practically settled. During the Armenian atrocities nearly a hundred thousand dollars' worth of property belonging to our missions, principally at Kharput (Harpoot), was destroyed by the Sultan's troops. The Sultan was forced to acknowledge the indebtedness, and has promised, at short intervals since, that the claim would be paid. Finally, as a mark of disapproval of his delay, the United States Minister left Constantinople and did not return. As the problem seemed no nearer solution, however, the only course was to follow England's example when dealing with Nicaragua and Germany's with Hayti, and the Kentucky was ordered to Smyrna. It is to be hoped that our Government may maintain its dignity by not accepting any proposition looking towards the payment of missionary claims under the guise of an order for a war-ship to be built here, the cost to include the missionary claims. It is true, however, that the Turkish Government might be embarrassed by the pressure of European creditors if our Government insists upon regular forms of procedure in this case. Dr. Norton, appointed to establish a United States consulate at Kharput, has left Constantinople to take possession of his post, though the United States Legation's demand for an exequatur has not yet been granted. If, in this case or in that of the Kharput claims, more strenuous measures are necessary, there is nothing to prevent the Kentucky from going up the Dardanelles. The United States Government is not a party to the European concert touching the guardianship of the Mediterranean gateway of Constantinople.

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China

Though the Czar's illness has now taken a favorable turn, there is no abandonment of Russia's new policy in China, instituted as soon as Nicholas II. was compelled to withdraw his attention from public affairs. Russia has again proclaimed the concert of the Powers farcical by acting throughout Manchuria

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and Chili as though those provinces were already hers in name and in fact. Another change, however, happens to be in line with American policy. M. de Giers, Russian Minister at Peking, who had previously assented to all the terms of the conjoint note, including the death penalty clause, has now intimated to the Chinese envoys that Russia, "ever actuated by a sincere friendship for China, will insist either upon the revision of the death penalty clause, substituting a provision that the guilty shall be punished by the Chinese in a manner acceptable to the Powers, or that the terms of the note shall not be irrevocable, but may be modified by negotiations with the Chinese envoys." English comment is somewhat pessimistic. For instance, the London "Spectator" even foreshadows a Chinese victory over the allies. The quarrel has been brought to the test of force, the "Spectator" says, "and force on the civilized side has proved insufficient. This result is mainly due to the attitude of Russia and the United States. If China escapes with the payment of a small indemnity and many promises on paper—as seems not unlikely, since Germany and Great Britain may not be willing to incur the expenditure and risk involved in persisting in their demands—it will be equivalent to a victory for China, for nothing has occurred which will convince the Chinese that their mighty Empress has been defeated or that Europe can avenge any future massacres." In the Yangtse provinces, despite a cordial reception given by the Viceroys at Nanking and Hankau to Admiral Seymour, the situation is unchanged, the Viceroys refusing to cease sending supplies to the Imperial Court. These Viceroys confirm the despatch of a French expedition to the province of Shansi. They urged Admiral Seymour to secure the good offices of the Powers in preventing the further progress of this military movement, saying that it is useless and may work harm. The province of Shansi is that formerly ruled over by Yu-Hsien, and the French expedition was planned to avenge the atrocities committed by that officer's direction. A German despatch of this week reports the massacre in this province of a Roman Catholic bishop, several priests, and many Sisters of Mercy and native Christians.

The Boer War Last week impressive proof that the Boer war is not yet ended was furnished by the capture of Dewetsdorp. Four hundred British troops, with two guns, surrendered to the most ubiquitous and best known of Boer generals. There is a certain poetic justice in his taking a town named for him. Dewetsdorp lies southwest of Bloemfontein—close enough to cause the Boers hastily to withdraw with their prisoners after the capture. Lord Roberts's call for eight thousand additional troops seems thus to be timely, even though British soldiers in South Africa now far outnumber the Transvaal population. The numerically insignificant farmers of the Transvaal and the former Orange Free State have been able, nevertheless, to defy the English beyond all the calculation of the London War Office. A few more such successes as that at Dewetsdorp, together with the farm-burning policy now being inaugurated, might also dangerously inflame the Cape Dutch. It is certain, however, that many, perhaps most, Boers still underestimate the determination of their adversary. Mr. Spenser Wilkinson, in his just published "War and Policy," states that at the commencement of the war the British statesmen who had charge of it were no better qualified for the conduct of military operations than was Mr. Lincoln's Cabinet when he took office, but that the whole British nation is resolved and united, as much so as were the Northern States in 1861. Mr. Wilkinson claims that the sympathies of too many Englishmen had a wrong direction at the time of our Civil War by reason of the nominal issues on which it broke out, and that these thought the South was fighting for the freedom of each State, the Constitution itself being "something of a compromise on this point." Yet the North was the real champion of freedom. It is no less of a misfortune, says Mr. Wilkinson, that the Transvaal's fight for independence should cause the too wide impression of departure from her traditions on the part of Great Britain. In this case "Great Britain is the champion of free institutions." The British purpose is to maintain the equal political status of both the white races in South Africa; this accomplished, Mr. Wilkinson believes that the Boers them-

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selves will recognize that, though they fought bravely, they were fighting for a lost cause. It is reported that Mr. Kruger has abandoned his proposed visit to Berlin on a hint that it would be useless.

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The English Church Association

The proceedings of the autumnal Conference of the English Church Association, founded some thirty-five years ago to combat ritualism in the Church of England, exhibited the intense feeling which has been generated in the yet undecided struggle. The chairman's address rebuked the bishops for not making use of the ten years' interval since the last ecclesiastical trials to restore order and enforce discipline. Instead of that, the bishops had encouraged "the abominable idolatries, the creepings to the cross, the wayside crucifixes," and kindred practices. He declared that for years there had not been more than half a dozen bishops who might be considered evangelical, and now, by the death of Dr. Ryle and the resignation of Dr. Bickersteth, the number was reduced. Except in the dioceses of Sodor and Man, Liverpool, Worcester, and Carlisle, he saw no bishop "who by precept or practice could be considered Protestant." He did not hesitate to apply to the majority of the bishops the epithet of "traitors," and to arraign the archbishops for "disloyal" approaches to Rome, to Constantinople, and to Moscow. Those who recall Archbishop Temple's fearless stand against great odds in the controversy that blazed up years ago about the "Essays and Reviews" must regard such accusations as extravagant, but they exhibit the acrimony of the present schism in the Church. There was much more in the same vein during the Conference; a clergyman, referring to the bishops as "fathers in God," said he had almost called them fathers in the devil. Good words were spoken for "our gallant friend" Mr. Kensit, whose turbulent interruptions of ritualistic services rank him with the stool-flinger Jenny Geddes in the judgment of observers at this distance from the excitement. A good word was spoken for the bishops from a legal point of view, to the effect that the exercise of judicial functions was incompatible with the proper functions of a bishop. Ecclesiastical causes must be determined by trained lawyers, judging whether, as a matter of fact, certain doctrines had been taught, and whether, as a matter of construction, such doctrines were reconcilable with the authorized standards. In view of the unsatisfactory result of legal prosecutions hitherto, the Church Association hopes to secure the enactment of a drastic Church Discipline bill, to the support of which it claims many members of Parliament as pledged. Should this controversy extend, as some expect, to the Episcopal Church in this country, its peculiar animosity will remain, we hope, limited to the peculiar conditions of the Anglican Establishment.

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The "Forward Movement" in England

The Forward Movement in England is worthy of note, especially by all who long for a return of the great preaching age, an age of faith which produced a St. Bernard and a St. Dominic. The present movement, uniting the Nonconformist bodies in England, will be chiefly distinguished by a preaching mission. A series of gigantic meetings will be held in London from January 26 to February 6, 1901, in the provincial towns from February 16 to 26, and in the villages from March 2 to 6. The London mission will be inaugurated by a striking novelty, namely, a sermon in the Guildhall by Dr. Joseph Parker. This is the first time that the historic building has ever been transformed into a place of worship. During the ten following days and nights the most eloquent Nonconformist preachers in England will concentrate their forces upon the capital, preaching not only in churches but on theater and guild stages and on the streets. For the country some notable appointments have been made: for instance, Dr. Clifford goes to Birmingham, the Rev. F. B. Meyer to Leeds, the Rev. R. J. Campbell to Oxford, the Rev. Price Hughes to Manchester, etc. It is hoped that the mission will result in a change in the character of preaching, looking towards a directer appeal to the individual conscience. For the time being, say some promoters of the mission, critical analysis of the Bible must be pushed into the background, and religious and spiritual growth—a new age of faith—be

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pushed to the front. It is quite possible to have the latter along with the former. Whatever of spiritual gain the movement may bring forth, it has already impressively emphasized the practical unity existing among Nonconformist bodies in England. Every denomination, through its annual conference, convention, or union, has indorsed the movement. The personnel, both for the committees and for the house-to-house visitation, is supplied by six hundred local councils. If such an achievement has been successfully prosecuted in the Old World, what may not be attempted in the New? Why should not January, February, and March in America be made memorable by a movement similar in spirit to that which will make those months memorable in England?

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Sunday Rest Some weeks ago The Outlook called attention to a forthcoming Congress on Sunday rest, which was to be held during the closing week of the Paris Exposition. The Congress was convened under the presidency of Senator Bérenger, the well-known reformer, philanthropist, and statesman. After recapitulating the progress made in insuring Sunday rest in various countries, and noting its benefit to industry and commerce, the Congress devoted its attention to proposed reforms in the Sunday requirements binding on railway employees, post and telegraph clerks, seamen, laborers on public works, and employees in apothecary and other shops. In this connection the Congress pronounced vigorously against Sunday markets and fairs. Regarding railway employees the French delegates showed how difficult the institution of any reform would be so long as freight trains were continued on Sunday; they urged their discontinuance on that day, as is the rule in Switzerland. On the other hand, the French delegates showed that during the past decade no less than eighty towns in France have closed their post-offices on Sunday afternoons. A particularly interesting statement as to the employment of salesmen on Sunday came from the famous dry-goods emporium, the Magazin du Louvre, in Paris, where, for the past few years, not only the sale but also the delivery of goods has been suspended on Sunday. Touching the relation of legislation to Sunday rest, the sense of the majority was that (1) the State can and ought to assure Sunday freedom to women and children, since these cannot protect themselves; (2) while the prevalent sentiment favored State intervention to establish Sunday rest for all, a strong minority, headed by M. Bérenger, declared against any infringement of personal liberty; (3) all agreed that the State ought to give a proper example to all employers, and ought, as far as possible, to assure Sunday rest to all its employees. At the same time, the Congress recognized its incompetence to trace a rigid line of conduct for the different countries represented. The consideration given by the Paris journals to the four days' sessions shows a notable change in Continental opinion on the subject of Sunday rest. While America was represented officially by such men as the Rev. Messrs. Atterbury, Hathaway, Thurber, and Stoddard, greater interest attached to the European delegates, since on the Continent of Europe there is greater need for this particular reform. The chief promoter on the Continent is the International Federation for Sunday Observance, of which Pastor Gambini, of Geneva, is President.

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The Regeneration of Japan At the first General Missionary Conference in Japan, over a quarter of a century ago, less than twenty missionaries were in attendance; nearly five hundred were present at the one just closed at Tokyo. Not only was missionary strength represented by numbers, but the papers read showed that missionary forces are operating under improved conditions. Freedom of travel and personal safety are now secured to missionaries in all parts of Japan, and the people are ready to hear. Some of the papers, and consequent discussions, showed the pressing importance of Christian education, for, though the Government schools are numerous, well equipped, and do effective work, they are, many missionaries declare, for the most part not only non-religious but anti-religious. Christian literature in Japan was another subject which received particular attention. Three decades have not yet

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passed since the Lord's Prayer, the Ten Commandments, and the Apostles' Creed were published in Japanese, and several years followed before anything was printed setting forth the doctrines of Christianity. Nor was there anything in Japan that could by any stretch be called a newspaper. Now there are over seven hundred periodicals, nearly a hundred of which are Christian, while Christian tracts and books are to be had in the vernacular in great numbers and variety. Closely connected with this subject was the discussion, led by Bishop Fyson, on the revision of the Japanese Bible. The present version of the Scriptures has been in use for twenty years, and, in the opinion of many, needs to be revised. The closing topic was "The Evangelization of Japan," and those who participated in the discussion made frequent reference to Mr. Mott's recently published and admirable book on "The Evangelization of the World in This Generation." The final benediction was pronounced by the Rev. Dr. Ballagh, who has been in Japan nearly forty years—longer than any other delegate at the Conference.

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Roman Catholic Federation Last week, in New York City, fifty delegates, representing over a million members of Roman Catholic societies, decided to form a Federation of the Roman Catholics in the United States. Among the societies represented at the meeting were the Knights of St. John, Catholic Benevolent Legion, Ancient Order of Hibernians, Irish Catholic Benevolent Union, League of German Societies of Pennsylvania, Catholic Mutual Benefit Association, Catholic Total Abstinence Union of America, Catholic Young Men's National Union, Catholic German State Union of New York, and the General Benevolent Association. A committee of ten was appointed to draft plans and report to a Convention to be held in Cincinnati next May. The object of this Federation is "the cementing of the bonds of fraternal union among the Catholic laity and the Catholic societies of the United States, to foster the works of religion and piety, to improve by education and charity the condition of our social life and the dissemination of truth." The Federation is to be purely a lay organization, and, so its members believe, will have a proper influence on National legislation. Under this head a prominent Roman Catholic thus outlines the Federation's scope: "Catholic interests are greatly affected in many of our public institutions, the management of which is subject to legislation and the rulings of public officers, whether State or Federal. If it becomes necessary to claim or defend our rights in those institutions, it must be done through just and proper laws and lawgivers—that is, through political action or influence. Again, should the social questions and troubles of the day become a matter of public or political agitation, Catholic citizens will be bound by a duty of religion as well as of citizenship to take part. The foregoing political duties, however, devolve on every Catholic citizen, whether he be a member of a Catholic organization or not. While, therefore, in the very nature of the case this Federation is to be, at certain times or under certain conditions, forced to exert a political influence, yet it will never do so for mere temporal, material, or purely political purposes."

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Pundita Ramabai A pathetic interest attaches to the announcement in the last report of the Ramabai Association that Ramabai's daughter, Manorama, who was graduated last June at the Chesbrough Seminary of North Chili, N. Y., at the head of her class, who was awarded a prize by the Board of Regents of New York University, and who had earnestly hoped to enter college, has resigned this hope and the intellectual prizes which awaited her in this country, to join her mother in India and share in that splendid and self-sacrificing work which her mother has been and still is carrying on. Ramabai has over sixteen hundred girls in her charge, but by her skillful economy she succeeds in carrying on the Shâradâ Sadan within six thousand dollars a year, so keeping it out of debt. By her personal and indefatigable energy she has saved, fed, clothed, taught, and sheltered nearly two thousand women and girls, teaching them both how to care for themselves and for others, and preparing them to become "object-lessons to India in what Chris-

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tianity, education, and honest work can do for its women, especially its despised widow." The following graphic picture of Ramabai and her work from Mr. McConaughy is well worth quoting:

How interested you would have been if you could have called with me to-day on Pundita Ramabai at her Widows' Home in Poona, where there are two hundred child widows! At her famine orphanage at Khedgaum, about thirty-five miles to the west, there are seven hundred and fifty orphans depending upon her. I found her on her cot with fever, which had not left her for four days, but praising God and trusting him fully. Talk of heroes! I doubt whether the Eleventh of Hebrews contains the record of any finer faith.

Those who desire to know more of this work can get information by addressing Mrs. J. W. Andrews, 36 Rutland Square, Boston, Mass.

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Moravian Work Among Lepers

A peculiarly interesting report comes to hand in the annual statement of the Moravian leper home at Jerusalem, which contains at present about fifty inmates. They show abundant confidence in the self-denying and judicious treatment which they receive at the hands of the half-dozen missionaries and nurses. A new feature of the work is found in the addition of an isolating house for cases which have reached the extreme stages of the disease. The interest taken in the leper house by the German Emperor and his party during their visit to Jerusalem has assumed a practical form through the gift of a disinfecting machine worked by steam. We regret to learn that the receipts are insufficient to balance the moderate expense of six thousand dollars a year. It seems incredible that a mission which of all others should appeal to generous hearts, whether religiously disposed or not, should suffer through lack of support. Contributors may address the Rev. Dr. Hark, Principal of the Moravian Seminary at Bethlehem, Pa. The Moravians have labored among the lepers in Jerusalem for about thirty years. Their lazar-house, or hospital, is about half an hour's walk from the city, somewhat off from the road to Bethlehem. The valley of Rephaim stretches below. The house is large and airy, and the surroundings in the fresh, open country are suited to the purpose which is served. It is remarkable that no one of the Moravian missionaries who have engaged in the heroic ministry to the lepers, whether in Asia or Africa, has taken the dreadful disease. In addition to the present Moravian work at Jerusalem, their past work in South Africa should be mentioned. Eighty years ago the latter work was begun and was immediately crowned with success, as the same methods were used which had been employed by the Moravian missionaries in their labors among the Hottentots. When the Government, wishing to enlarge the lazar-house by the addition of a lunatic asylum and an infirmary for the poor, resolved to remove the hospital to Robben Island, seven miles from Cape Town, the patients declined to go unless their beloved teachers were to go with them. The Government granted their request, and the Moravians and lepers left for Robben Island. This changed the status of the missionaries; hitherto they had managed both the spiritual and temporal concerns of the lepers, but now the latter duties were committed to Government officials.

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The President's Message

We had hoped that the President's Message would outline the policy which he desired to see the Republican party pursue for the next two years, during which it will have control of both the Executive and Legislative departments of the Government. In this respect the Message is a disappointment. The President apparently does not consider himself the leader of his party, nor regard it as his function to outline for it a policy, as it is the function of the Prime Minister in England. His Message is largely historical, and in so far as it looks toward the future its recommendations are rather interpretative of policies already approved by the party than suggestions of a policy for the party to adopt and pursue in the future.

As a history, the Message has been anticipated by the public press and by semi-official reports from the departments and semi-official utterances from the President. There are in his history one or two statements which are new to us, and perhaps will be to the country. Such is the statement, "The attack by the foreign ships on the forts at Taku was in response to a fire from the Chinese forts, when an

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attempt was made to land soldiers to strengthen the Legation guard to keep the port open," though not the accompanying declaration that the American Admiral declined to take part in the attack, on the ground that we were not at war with China. New also is the paragraph respecting our claims for indemnity upon Turkey: "Our claims upon the Government of the Sultan for reparation for injuries suffered by American citizens in Armenia and elsewhere give promise of early and satisfactory settlement"—a statement which will be received with universal satisfaction. New to us also is the paragraph indicating the extent to which reciprocity treaties have been initiated with foreign countries—treaties which certainly ought to receive the earliest consideration and the promptest possible action by the Senate.

The most important recommendations of the President have also been more or less distinctly anticipated by newspaper publication. The main value of the Message in this respect is its official and formal ratification of these unofficial and informal anticipations of it. Such is the definition of our policy toward China: "Treating the condition in the north as one of virtual anarchy, in which the great provinces of the south and southeast had no share, we regarded the local authorities in the latter quarters as representing the Chinese people, with whom we sought to remain in peace and friendship. Our declared aims involved no war against the Chinese nation. We adhered to the legitimate office of rescuing the imperiled Legation, obtaining redress for wrongs already suffered, securing wherever possible the safety of American life and property in China, and preventing a spread of the disorders, or their recurrence." To this policy our Government has faithfully adhered; and, with Russia, it looks to the restoration of the Imperial power in Peking as the best means for bringing about the desired results. The Message is perhaps over-optimistic in its interpretations of the views and purposes of the "other co-operating governments," but such a temper is demanded both by diplomacy and good breeding, which agree in requiring us always to impute the best, not the basest, motives to our fellow-men, especially if we are seeking to co-operate with them. One paragraph of the Message respecting China is of special significance as indicating our desire, if not our purpose, to secure protection for native Chinese Christians: "I regard as one of the essential factors of a durable adjustment the securement of adequate guarantees for liberty of faith, since insecurity of those natives who may embrace alien creeds is a scarcely less effectual assault upon the rights of foreign worship and teaching than would be the direct invasion thereof." The suggestion of Russia that the question of indemnity may be relegated to the Court of Arbitration at The Hague the President approves.

Next in interest and importance to the pages devoted to the Chinese question are those devoted to the Philippine question. In these there is absolutely nothing novel. The President incorporates in his Message the instructions given to the present Philippine Commission, with which the readers of The Outlook have been made familiar. These instructions themselves outline the Presidential policy respecting the archipelago: namely, that all military rule is preparatory for civil rule, which is to be established at the earliest possible moment; that this civil rule shall provide for the maintenance and protection of all those natural rights which are recognized by our American Constitution and Bill of Rights as essential and inalienable; that as fast and as far as possible the offices in the civil government are to be filled by natives who are loyal to the United States; and that the whole system of the government of the islands shall be built up upon the principle of local self-government, which is the fundamental principle of the American Republic. In this connection special attention ought to be called to the fact that the Philippine Commission has established a Civil Service Board for the purpose of securing an honest and efficient civil service in the Philippine Islands, and that the President has directed the United States Civil Service Commission to co-operate with this Philippine Board for the purpose of securing the right kind of men from America as they may be needed for special service. The President's request for an appropriation to the United States Civil Service Commission for aid in carrying on this enlarged work ought to receive

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prompt support from Congress. If it does not, our readers can render useful service to the country by personal letters to their Representatives in Congress, urging them to vote for such appropriations. They might also wisely urge the ratification by the United States Senate of the international convention restricting the liquor trade with Africa, and at the same time indorse the recommendation of the President that by international agreement such restriction be extended to "all uncivilized peoples, especially in the western Pacific." The prohibition of the importation of liquor to a childlike people stands on the same moral ground as the prohibition of the sale of liquor to children.

The President affirms that the American forces are in successful control of the greater part of the Philippine Islands, that the military opposition to American rule is for the most part confined to guerrilla bands, and cites the preliminary report of the Commission that the amount of land under cultivation, the amount of crops produced, and the surplus funds available for public improvements indicate a degree of peace and prosperity already secured greater than at any time during the Spanish rule. The President does not call upon Congress, as we wish he had done, to ratify and confirm the promises which he has made to the Filipinos. This may, indeed, be regarded as implied in his Message. We wish it had been formally expressed.

The recommendation respecting an interoceanic canal is not as specific as it should be. It is not as specific as the clause in the Republican platform. The President goes no further than to report that "overtures for a convention to effect the building of a canal under the auspices of the United States are under consideration." The Republican platform pledges the party to "the construction, ownership, control, and protection of an Isthmian canal by the Government of the United States." Since the present Administration has been elected upon that pledge, the question whether the canal shall be built by private enterprise under the auspices of the United States, or built, owned, and controlled by the United States itself, ought no longer to be regarded as an open question. We hope that the absence of any distinct recommendation on this subject by the President does not indicate that he regards it as an open question.

His recommendation respecting "immediate action by the Congress on measures to promote American shipping and foreign trade," repeating the language of his Message in 1899, "I am satisfied the judgment of the country favors the policy of aid to our merchant marine," is probably to be regarded as giving his indorsement and approval to the proposed ship subsidy bill. We reserve our discussion of this bill until its character and provisions are made known; but we take the occasion to repeat our opposition to any bill which proposes to give special Government aid to any private enterprise under any circumstances whatever. Partnerships between the Government and private corporations are a prolific source of public corruption. Even when they appear in their most innocent and necessary form, the employment of a private corporation by the Government for a public service, they are morally perilous; when they take on the form of financial aid by the Government to private enterprises, no commercial advantage which they can possibly produce can compensate for the moral evils which they involve.

The President's recommendations respecting the army appear to us rational and conservative. On the 30th of June next the volunteer force will be discharged, and the regular army will be reduced to less than 35,000 men. The minimum force required simply to take care of our fortifications is over 18,000. The minimum number required to garrison our posts, many of them along our frontier, is 26,000 more, while there is every reason to believe we shall require in the Philippine Islands for some time to come from 45,000 to 60,000 men. Under these circumstances the President's recommendation that the regular army be increased to but 60,000, and that authority be conferred upon the President to add to it 40,000 more, including native troops in the Philippines up to 15,000, is not unreasonable. The liberties of a country possessing a population of 75,000,000, scattered through States each one of which has its militia, organized, armed, and equipped, will not be imperiled by a standing army of even 100,000 men, only one-half of whom are

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in America or within many thousand miles of it.

We may take this place to add in a single sentence what The Outlook thinks s the duty of the present Congress: To ratify and confirm the promises already made by the President to the Filipinos and thus give to those promises a National authority; to increase the army as requested by the President; to provide for the increased efficiency of the Civil Service Commission for the increased work put upon it by our foreign policy; to confirm the Hay-Pauncefote Treaty, and put in train the necessary measures for the construction of an open and National highway between the Atlantic and Pacific Oceans; to repeal those of the internal war taxes which inflict special vexation on the people and yield small return, such as the express and telegraph stamp tax; to leave further reduction of taxes until the whole question of internal and customs taxes and the proper adjustment between the two can be carefully considered; and to postpone indefinitely any bill which proposes to encourage shipping by paying bonuses out of the National Treasury to shipping merchants or ship-builders.

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The First Duty of Congress

If the prophecies of the daily press may be relied upon, it is the determination of a portion of the Republican party in Congress, and before this reaches our readers it may prove to be the decision of the Republican party as a whole, to give the ship subsidy bill, and perhaps the bill for reducing the war taxes, precedence over every other measure, including Senator Spooner's measure providing civil government for the Philippines. If this course should be pursued, it would go far toward justifying the charges of the Democratic party in the late campaign that the Republican party is dominated by the money power. We do not here question the wisdom of reducing the war taxes; we think such reduction is wise. We do not debate the wisdom of the ship subsidy bill; elsewhere we state our objections to it. But it is perfectly clear that both these measures are planned to promote the financial interests of the American people, while the Spooner bill is planned to guarantee justice to the people of the Philippines. To give to measures devised for our own financial interest precedence over a measure designed to give justice to a dependent people is a course so manifestly indefensible that it can hardly be the subject of legitimate debate.

What the political rights of the Filipinos are may be a fair question for public discussion; but certainly the Filipinos have a right to know what the American people intend to do with them if they should accept the sovereignty of the American Nation. A part of them have already done so, either in the spirit of general confidence and trust in the American people or because they are hopeless of securing independence for themselves. Others are still in arms against us. Surely, alike those who are in arms against us, and those who are not, have a right to ask us to tell them, formally, officially, and authoritatively, what our policy will be in case the former should lay down their arms and the whole people should submit themselves to our authority. The President has given such assurances as it is possible for him to give, but he has truly told them that Congress alone can bind the people of the United States. The more intelligent of the Filipinos understand this well; and the first duty of Congress, the duty which should take precedence of every other duty, is to determine what the relations of the Filipinos as a subject people shall be to the United States, what rights and privileges shall be guaranteed to them in case they lay down all arms, cease all resistance, and accept the protection of our flag and the responsibilities which loyalty to that flag involves.

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The State Constabulary Bill

The best, indeed the only, argument for a State Constabulary bill which we have seen is contained in a letter by the Rev. T. A. Hendrick, a Roman Catholic clergyman of Rochester, published in a recent issue of the Brooklyn "Eagle." He refers to and quotes a decision of the New York Court of Appeals to the effect that police officers are State officers fulfilling a State

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duty, not properly agents or officers of the city, although they are appointed by the city. Although their appointment is municipal, their function is a State function. Basing his argument on this decision, Father Hendrick contends that these officers both may and should receive their appointment from the State. He would evidently have the bill general in its provisions, so as to apply not only to all the cities but to all the incorporated villages. In this respect he appears to us to be absolutely right; that is, if such a force is organized at all, it should be organized for the entire State, not merely for the city of New York. Father Hendrick's position is thus stated by himself:

> It is my belief that a State constabulary will be a better constabulary, for the police will be in a very large measure independent of the very influences that now corrupt them. The police will be better because they will be permitted to be better; and it is my experience that policemen, like other citizens, are for law and order, when permitted, and are not proud to be the tools of criminals in gold-braided uniforms. It is my belief that the police will be better because they will be compelled to be better, and it will be the pride of every officer to do his duty, for in that policy only will be safety. It is my belief that the police will be better because it will be possible to place the index finger upon the culprit who impedes the operation of even and exact justice, to drag him forth and, having held him up as an example, to kick him in shame from the service. But the State constabulary will be a mighty step in advance of the best now in the State, and I hope to see it speedily brought into being, not only in the larger cities, but in every part of the State. I hope to see the comic-opera constabulary that now exists in the country towns replaced by one that will be respected by respectable people and feared by criminals.

We report this letter here as a means of giving to our readers the strongest statement we have found in favor of a policy, we disapprove. We supplement it by adding, as further arguments in favor of such a policy, that the police appointed under it would be free from local influences; they could be transferred from one section to another of the State in case of suspicion of corruption; and in case mob violence were threatened at any time they could be united in a body to do the work now done by untrained sheriffs' deputies, and save calling in the militia.

But that the proposed measure is a radical departure from the traditions, if not the principles, of American government is very certain. The whole fabric of the Republic is built upon the principle of local self-government. The individual is left to take care of his own personal interests; the township is similarly left to care for township interests, the county for county interests, the State for State interests, and, finally, only those matters are reserved for the Federal Government which, in the nature of the case, cannot be provided for by the individual, the town, the county, or the State. It is not always easy to draw sharply and clearly the line between local and more than local interests. The encouragement of immorality and vice and the corruption of the government in New York City affects injuriously the State. But if there is any subject-matter which by common consent and universal usage in America is left to the locality, it is the determination and execution of the measures necessary for its own self-protection, except as extraordinary circumstances justify it in calling for aid. The policeman is not more a State officer than the sheriff, but the sheriff is elected by the county. And the county depends upon the sheriff for the enforcement of the law, unless he proves either incompetent or unequal to the task; only in that case is he supplanted or reinforced by the State. The same principle would leave the city to protect itself until the police authorities proved themselves incompetent or unequal to the task, and only in that case, and only for the temporary exigency, would the State interfere. A State police bill giving the control of the police of the cities to a State Board would be a departure from this fundamental principle of American government, much as was the ill-conceived Force Bill, by which it was proposed to substitute Federal for State control in the Southern States.

The reason for the adoption of this principle in the American Republic is very easy to see. It was due to the peril involved in concentrating too great power in the hands of a single executive, Federal or State. This peril still exists. It is, indeed, no longer a military peril; it is purely political, but it is no less real, and possibly not much less serious, on that account. The liberties of the American people will not be seized by highway robbery with force of arms; it is not so certain that they may not be stealthily

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stolen by shrewd sneak-thieves. The fears of militarism we believe to be entirely groundless; not so the fears of bureaucracy. And to create a State constabulary large enough to furnish adequate protection to all the cities and villages of the State, and give the control of it to the Governor, would be to add very large political power to a bureaucracy which is already too powerful. It is better to endure the evils of a corrupted police until, by an awakened public sentiment, they can be remedied, than to endeavor to escape them by so perilous a departure from American traditions, taken in haste, perhaps to be repented at leisure. Experience confirms this counsel of caution. For whenever the appointment of police has been transferred from the city to the State authorities, as recently in the law bringing the police of St. Louis under control of the State of Missouri, the result has been disastrous.

The remedy for the extraordinary conditions which exist in the city of New York is to be looked for in the opposite direction—in an extension, not a restriction, of home rule. The best thing a Republican Legislature could do would be to give to the cities the local option already given to the villages and towns, and to extend it somewhat, so as to authorize each ward in any city of the State to vote whether or not it would allow any sale of liquor in the ward during certain prescribed hours of the week-day, and, similarly, to determine whether or not it would allow any such sale within certain prescribed hours of Sunday. Much of the present trouble in New York City is due to the fact that the rural population insists upon forcing on the cities a temperance law to which the city populations are hostile, and which therefore the city authorities will not and cannot be made to enforce. The remedy is not in attempting to enforce such legislation against the public sentiment of the cities; it is in allowing the cities to determine for themselves what shall be the liquor restrictions within the respective municipalities. All the cities of the State ought to make common cause against any State police bill intended to bring the police of the cities or any of them under State control. It would be a great advantage to the cause of good morals if they would go further and demand the extension of local option to the cities by wards or by election districts.

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The Campaign Against Vice

The war against vice in New York City is of interest to more than the citizens of the metropolis. The conditions which exist in New York exist in every great city; they are a natural result of the unnatural herding together of so great a population in so small a geographical area. Under the conditions which exist in New York, Chicago, Cincinnati, in London, Paris, and Vienna, it is difficult to maintain good physical sanitation; it is still more difficult to maintain good moral sanitation. In such a campaign the moral reformer must be equally careful neither to lower his ethical standards nor to expect government to realize them. In moral reform there are always two forces to be invoked: that of persuasion, acting on the individual conscience; that of law, by penalty coercing the will. The second force must not be asked to do the work of the first, nor the first the work of the second.

Our first and paramount demand is that law be not permitted to make difficult if not impossible the work of individual and social reform. We have no right to ask that law shall prevent all vice; but we have a right to ask that it prevent such encouragement of and such enticements to vice as make it supremely difficult to persevere in the way of virtue. Above all, we have a right to demand that officers of the law who receive in the right hand salaries for protecting honest citizens from the criminal classes shall not receive with the left hand money for protecting the criminal classes from honest citizens.

We have no right to ask that law prevent all drinking or even all excessive drinking. One portion of the community—the total abstainers—have no right to impose by law their standard of morality on another portion of the community—the moderate drinkers. But when the community has decided what limitations shall be put on the free sale of liquor, it has a right to insist that those limitations shall be re-

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garded by the men who carry on the traffic and enforced by the officers appointed for that purpose. We have no right to prohibit all games of chance for money. Whatever evil may come from a game of whist in a private parlor for dimes or quarters, the evil to the community at large is so indirect and remote that the right of the community by its police to enter the private parlor and stop the game may well be doubted. But it has a right to prohibit and prevent the professional gaming-house whither the unwary are decoyed and where they are robbed, and to insist that officers of the law shall not share in the profits of such houses. It is not possible for law to prevent all licentiousness. But it certainly is possible for it to prevent open solicitation to vice upon the public streets, and support of promoters of vice by officers of the law, for a consideration. It is possible to make it as safe for a woman to walk the streets without peril of insult as for a man to walk the streets without peril of assault. That this is possible was proved under Mayor Strong's administration. During his mayoralty women walked the streets of the East Side in as much safety as they would walk the streets of a New England village. No man of chivalrous nature will be content with any lower standard of public order on all the public streets of the city. The moral reformers are jeered at as doctrinaires and impracticables who demand the impossible. They demand nothing which has not been proved possible. Their demands are very moderate. They demand, to use Mr. Gladstone's famous phrase, that the law make vice difficult and virtue easy, and they complain that as now administered it makes vice easy and virtue difficult.

There is much less danger that moral reformers in this crusade will make extravagant demands than that they will yield to demands which are unjust and immoral. The moralist has no right to demand that the law attempt to make the community moral. He has a right to demand that it prohibit the continuance of open, palpable, and flagrant conditions which make the maintenance of morality well-nigh impossible. And he has a right to insist that under no circumstances shall the law put its guerdon around immorality and give it sanction and protection. This is the one conclusive objection against all schemes for licensing prostitution or segregating it in a ward or district and allowing it free course there. Licensing prostitution protects vice and endeavors to make it safe; segregating those who traffic in vice protects vice and endeavors to make it convenient. What conceivable right has law to dedicate, though with their consent, certain women to a life of infamy? If there are any inalienable rights, surely a woman's right to her purity is one of them. She cannot alienate it. It is inconceivable to us that any civilized man should be willing that the government for which he is responsible should approve and indorse such a self-surrender by a woman to a life of shame. What man who reads these lines would consent that his sister, his daughter, any woman he ever cared for, should be thus set aside by government to such a profession? Or who would vote to have the ward in which he lives fenced off as the district where vice might have free course unhindered and untrammeled? And if no man would willingly permit his own ward to become such a moral ghetto, by what right does he convert into a pestilential district the ward of his unfortunate neighbor? We cannot prevent all vice; but we can at least refuse to be made indorsers and protectors of vice. Is it said, We license saloons, why not houses of vice? the answer is: All drinking is not wrong; all licentiousness is. Drinking is to be regulated, and therefore within limits permitted; even the prohibitionist admits so much as this, since he permits selling for medical and sacramental purposes. But licentiousness is not to be regulated; it is wrong and always wrong. If the law cannot always prevent it, nor even prohibit it in all its forms, the law can at least avoid approving and protecting it. It is no part of the function of the law to make vice either safe, respectable, or convenient.

If segregation and license could accomplish all their advocates claim, the moral reformer would have the best of grounds for opposing so immoral a use of law. But experience proves that neither method will accomplish what its advocates claim. It is not the moral reformer who is the doctrinaire; the doctrinaire is he who advocates compromise with and protection to vice, for it is he who forms his

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theories in oblivion of the teachings of history. Segregation was tried in Rome about the middle of the nineteenth century. A district was selected to be given over to the prostitutes. Its bounds were defined; its women were uniformed; a cordon of police guarded the boundaries; stores were opened in the immediate vicinity to secure adequate supply of the wants of the residents. Women entered, vice entered, thieves and vagabonds of all descriptions entered; but customers of vice would not enter. The district became a plague-spot, but the plague did not remain encysted there. The police were evaded; the compulsory uniforms were discarded; the imprisoned women made their escape to ply their traffic elsewhere; and the experiment, after a trial under circumstances far more favorable to its success than could ever be secured in New York, was pronounced by the Church authorities, under whose direction it had been attempted, "a stupendous failure." The failure of licensing vice has been as conclusive as the failure of segregating it. Nowhere has licensing of vice been carried out so fully or under authority so likely to achieve good results, if such a perversion of law could ever achieve good results, as in Paris. The administrator of this system reports that out of thirty thousand abandoned women in Paris, less than one-seventh took out the license, and not only the vice, but the disease which it propagates and promotes, continually increased under the system. Wise men learn by the experience of others, fools have to learn by their own. New York would indeed be a fool if, after the experiments of Rome, Paris, Vienna, and Berlin abroad, and of St. Louis and Cleveland at home, it were to repeat a method which can no longer be legitimately termed an experiment.

What we need in New York is, first, a public sentiment which will not indorse any legal compromise with lawlessness nor any use of laws to give indorsement or protection to vice, and, next, an administration which will honestly endeavor to do all that by law can be done to make vice difficult and virtue easy. This accomplished, we may safely leave moral influences to do the work of individual reform on which the social reform of the city must finally depend.

The Spirit of Paul

Do you think you have fairly answered the article on "Christianity as a Dogma" in your issue of November 17? You see the weak point in it, namely, the part bringing in the parables, but have you parried the thrust of the main contention, that early Christianity was not a life but a dogma? When I was a boy, I was working with my uncle in a field, when a stranger stepped up to us with a tale of a large sum of money in England awaiting an heir. The stranger told my uncle that a share of the treasure could be secured by payment of a small sum. So Paul appealed to men—much for little; glory for faith; the visions of the Apocalypse for belief in the vicarious sacrifice. Has any method been discovered of swaying the masses but in an appeal to self-interest? The Tammany leader, through his Catholic education, is a direct, though degenerate, descendant of Paul. He says, "I have carried my district; Croker will give me a plum, and damn the man that worked against me." Paul says, "I have finished my course. I have fought a good fight. Henceforth there is a crown for me. As for Alexander the coppersmith, the Lord reward him according to his works." Where is the essential difference between them?

Asheville, N. C. JOHN G. LOW.

This letter furnishes an interesting and striking illustration of a common misunderstanding, not only of Paul but of all spiritual writers. How Paul could be so misunderstood passes our comprehension. We vainly endeavor to understand by what intellectual process a selfish materialism is imported into an utterance so sublimely and simply spiritual.

Paul is in Rome, and, as he believes, is about to die. The sacrifice of his life draws to its completion in his approaching martyrdom. And he writes to his young friend and disciple to tell him so, and in writing tells him how life appears as he glances backward over it, and how death appears as he looks through it to what lies beyond. "I am now," he says, "already being offered, and the time of my departure is at hand. I have fought a good fight; I have finished the course; I have kept the faith: henceforth is laid up for me a crown of righteousness." Surely there ought not to be any difficulty in understanding what he means, if one will but take the trouble to read what elsewhere and to others Paul has written.

He has described the good fight: "In me, that is, in my flesh, dwelleth no good thing. . . . For the good that I would, I do not: but the evil which I would not, that I do."

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This is the good fight: the fight in himself of the spirit against the flesh, of the higher against the lower, of the divine against the animal. And the fight is coming to its end in a victory for the spiritual, the higher, the divine. "I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus." This is his race he has run. The Apostle had been like a beggar at the roadside; Jesus Christ passing by had touched him and said, Follow me; he had risen up and followed after, eager only for this, in all his after life, that he might draw nearer Christ, be more like Christ, possess more Christ's spirit, do more effectively Christ's work. In this fight he had sometimes been worsted; in this race he had sometimes stumbled and fallen; but he had ever been loyal to the captain under whom he fought, to the leader whom he followed. He had kept his faith with Christ, and so his faith with God, and with humanity as one in and with whom God dwells. And now his life enemies were surrounding him, and his death was at hand. But this fact was to him no defeat; on the contrary, it filled him with exultation, because he believed the long battle was over, the long race was ended, and the righteousness of character which he had desired and for which he had fought his fight and run his race would be his at last—his as a splendid possession, his as a coronation with new and more royal power in a divine service of love in a life to come.

And in this our correspondent can see only the greed of a Tammany leader who has carried his district and expects his plum!

To desire Christlikeness of character above all else for one's self, to wish to bestow it upon others as the supreme gift of a supreme sacrificial love, to preserve this for one's self and for others throughout life, to fight for this for one's self and for others against foes within and foes without, and as death approaches to foresee with an exultant calm that death is only the consummation of the splendid sacrifice and a coronation to a yet more splendid service—we can imagine no conception of life more unselfish, more spiritual, more inspiring, than this.

And as for Alexander the coppersmith—the faith that God is a righteous God, and will condemn triumphant evil and convert its temporary victory into eternal defeat, has no kinship with the malignant spirit of personal revenge with which our correspondent so strangely confounds it.

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A Significant Writer

Every year brings new writers within the range of public attention, but of these new contributors to current literature very few disclose the qualities which promise permanency either of work or reputation. Among the little group who, in very recent years, have brought forth work which promises to possess lasting interest is Mr. Maurice Hewlett. The author of "The Forest Lovers" is in many ways a significant and solitary figure among contemporary English writers. He has no affiliations of an artistic kind with any of his contemporaries; he stands, so far as representative capacity is concerned, apart from his age. There is little in any of his books which will help a future student to understand the England of the close of the nineteenth century. This is not saying that Mr. Hewlett as an artist is out of touch with his kind or unrelated to his age; it is saying that he is a writer, like Spenser, Blake, Keats, and Poe, of individual rather than representative genius, and that he is to be understood by relating him to the long movement of literature in England rather than to the literary movements of his own age.

He is a born lover of beauty for its own sake, as were Spenser, Keats, and Poe. He is primarily and fundamentally an artist, whose genius has no further end and needs no higher inspiration than self-expression through the forms of art. With the popular interests of his age, its agitations, its passion for reform, its eager and restless searchings for truth, for better conditions, for new foundations, Mr. Hewlett's work shows no concern; not, necessarily, because he is indifferent to these things or deaf to their appeal, but because his work is of another kind. The function of the artist in the range of a full life, among English-speaking races at least, is rarely understood; he is regarded as a person whom it is a pleasure to have about and whose skill is of use in

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decorative lines. The beauty of the world as a revelation of the nature of the Infinite, and the significance of the response of man's soul to that beauty, are often misunderstood even when they are recognized.

Mr. Hewlett is one of that small group, never large at any time or among any race, in whom the passion for beauty is masterful and creative. His instinct for harmonious expression, for the shaping of the outward form to express and match the inward character, has been clarified and reinforced by study of the times and works of men who were most sensitive to beauty and most fruitful in producing it. He knows the secrets and the magic of the Middle Ages, and he knows also the potencies, both for splendor and corruption, of the Renaissance. "The Forest Lovers," so far as remoteness from our time, detachment from its interests, and pure romantic quality, are concerned, might have been written by Edmund Spenser. "Little Novels of Italy" belongs to a later age, and is saturated with a kindred passion for beauty. The spirit of the Renaissance lives in it more concretely and objectively than in the work of Walter Pater. The stainless purity, the radiant self-sacrifice, the merciless cruelty, the fathomless corruption, the detachment of the intellect from the moral sense, and the broad, rich, irresponsible humor of the Renaissance, are marvelously brought out in those striking stories. They have the richness of old missals, the beauty of the lives of the saints, and the easy license of Boccaccio.

In "Earthwork Out of Tuscany" the secret of the Renaissance, or rather of the Italian genius and temperament in the period of the Renaissance, is disclosed to those who can meet Mr. Hewlett half-way; for he is one of those writers who select their readers because they demand co-operation. He cannot be understood unless one reads him with the imagination. His subtle and fascinating study of the Italian landscape and of the atmosphere and architecture of the Italian cities as the record of the Italian temperament and point of view goes far towards making the spirit of the Renaissance comprehensible.

In his latest story, "Richard Yea and Nay," which bears the imprint of the Macmillan Company, Mr. Hewlett goes back a little further in time, and gives himself the full and free use of the most romantic material. His story is not, however, a mere excursion into fairyland. Romance in his hands does not mean irresponsible creation of scenes and figures for the sake of giving the imagination full play; it means deep fidelity to the spirit of the age which is described, and subtle diffusion of its atmosphere. In Richard Mr. Hewlett has drawn a portrait of extraordinary human and artistic interest—a study of a complex character, executed with masterly skill, and based on profound study and insight. The beauty of the narrative, in many passages, is hardly to be matched in recent English literature.

That Mr. Hewlett has come to stay must be evident to all who read the books which bear his name. He is not free from faults. His manner is at times too elaborate; there is a touch of preciosity in him, as there was in Pater. He lacks simplicity and directness. The fact must not be overlooked, however, that simplicity and directness were not the qualities of the times and men described by Mr. Hewlett; the characteristics of the periods with which he deals were rather richness, splendor, and elaboration. In writing of these remote times, moreover, Mr. Hewlett has chosen mature readers as his constituency; his stories involve a knowledge of life which belongs, or ought to belong, to maturity; they use very frank speech concerning matters about which this age is wisely reticent; they sometimes emphasize too much emotions and incidents which bear only the lightest and most restrained touch; they are not for the immature.

The qualities in Mr. Hewlett's work which promise to give it enduring interest are its depth of imagination, insight, and construction, its extraordinary beauty, and its genuine human interest. It has the solidity of structure of great fiction; it has the richness of old tapestries which have kept their colors, and its full-veined humanity gives it movement, passion, atmosphere. Such work may not appeal to the widest constituency or disclose its significance and beauty at the first reading, but it contains the promise of fame.

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THE REMOTER SOURCES OF THE TROUBLES IN CHINA[1]

By Arthur H. Smith

SPECIAL COMMISSIONER FOR THE OUTLOOK IN CHINA

WHEN a relatively sudden and comprehensive movement like that of the Boxers in China appears in the course of current history, it behooves those who wish to look beneath the surface to inquire what it is and why it is; for only so will they be prepared for the third step, which is to ascertain, What then?

Who are the Chinese? They are an incomparably numerous and homogeneous race of mankind, composed indeed of different elements slowly digested into a whole, and occupying one of those sections of the earth's surface—of which there are not too many—where the inhabitants appear to be independent of the rest of the universe. Undoubtedly the Chinese must have come from somewhere, but it is not agreed what their origin was, and considering that the question takes us back, say four millenniums, into primeval history, it cannot be said to be an essential one to answer. Entering China on the west, they occupied the valleys of the rivers, and spread into the regions now known as Shensi and Shansi. It was long before their territory was extended so as to take in what is now vaguely termed the Yangtzu valley, and to a Chinese it seems but a short time (a matter of a thousand years more or less) since the "southern barbarians" in what are now the provinces of Fukien and Kuangtung were reduced to order and "civilized." The ancient Chinese were contemporary with the ancient Egyptians, and Egypt was isolated from the lands about it, as China from its neighboring territories. But the separations of Egypt were in reality ties which bound it to the rest of the world. Its isthmus became a highway for the nations, and Egyptian history was inextricably linked with that of the other empires of the time. The barriers in China, on the contrary, were real. The vast deserts behind proved almost as much of a protection as the illimitable ocean in front, and there were gigantic mountain ranges which stood as sentinels of the plains of fertile China. She did not altogether escape invasion, but she escaped absorption into the currents of the contemporaneous life of mankind. Her Mongol dynasty, with its Genghis Khan, overran China, but it appeared and it disappeared, while China continued as it was. To the north there were vast steppes stretching to the Amoor valley, and beyond them—nothing. To the west there were the nomads of Central Asia, whose very names the Chinese wrote with the radical signifying a dog. Pride of race is neither a new nor an insignificant factor in the history of mankind, and surely if the superiority of a people to the inferiority of its neighbors affords a natural ground for pride, the Chinese were entitled to be proud. They were first, and there was no second to be found. This is, indeed, the most dangerous because the most subtle of all flatteries, but it is not on that account the less real, and it is one to which the Chinese have never ceased to be subject until within a period so short that, measured against their almost geologic ages of national history, it seems trifling.

It is necessary also to take account of what, for lack of a more discriminating term, we may call the Chinese temperament. It is one of the points at which it is next to impossible for the Chinese and the Anglo-Saxon to come to terms, that a civilized, cultivated, prolific, and enterprising race of creatures can exist upon the planet and yet have no thirst to modify existing conditions so as to bring

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in some state of things more nearly ideal. How Chinese institutions came to be what they are it is beyond the power of any one now to say. But it is very certain that all those institutions are distinctly an evolution, and that they followed from antecedent causes by an inevitable sequence, as every other development of human history is known to do, leaving, of course, full play for the choice of free volition and the wide varieties of mental preference.

What the Occidental insists upon knowing, however, is why the Chinese did not continue to improve when they had once entered upon the upward path; and this is one of the standing puzzles of Chinese history. To the Chinese, however, there is no mystery, and nothing whatever to be explained. It was a pithy saying of President Wayland to a class of boys whom he addressed, that "when a thing is as good as it can be, you cannot make it any better." If Dr. Wayland had been the first of the long line of Chinese sages, he could not more aptly have expressed the underlying subsumption which has always dwelt in the Chinese national consciousness.

And this leads me to speak of Chinese ideals. They have the loftiest moral code which the human mind unaided by divine revelation has ever produced, and its crystalline precepts have been the rich inheritance of every successive present from every successive past. The certainty that this *is* the best system of human thought as regards the relations of man to man is as much a part of the thinking of every educated Chinese as his vertebræ are a part of his skeleton; and the same may be said of the uneducated Chinese when the word feeling is substituted for thinking. The scholar feels because he thinks, the peasant feels without thinking, but their feeling is in the same direction, and not infrequently of a like intensity when the roots of their natures are reached. Perhaps this is a phenomenon not to be found outside of the Celestial Empire; in it one might almost say that there are to this broad generalization no exceptions. The Copernican system of astronomy as distinct from the Ptolemaic is not more firmly accepted in Western lands than are the tenets of Confucianism, as a whole and in details, intellectually and psychologically appropriated by the Chinese as on a par with a law of nature. The comparison itself is strikingly inadequate, however, for to this day there are parts even of the United States where school-teachers have been known to offer "to teach round or flat as parents prefer," and where men can be found willing to take the affirmative in a public debate upon the proposition that the sun daily revolves about the earth. All that was said by the sages is true: therefore all truth was spoken by the sages. To a Chinese these are almost identical propositions. There are now no sages, and for this reason the Golden Age of the Chinese is in the remote past. The bearing of these potent facts upon the topic of this paper is immediate and vital. Whatever tends to swing the Chinese race out of line with the past is for that reason alone to be tabooed. This is, in the first instance, not a matter for argument, but it is decided by an instinct like that by which the eagle refuses to dive into the water for the fish which it wants but cannot take, and by which the fish declines to try life upon dry land to escape its finny foes. It was a pregnant saying of one of the great Emperors of the T'ang dynasty (more than a thousand years ago) that the tenets of the sages are adapted to the Chinese as the water is adapted to the fish, and the relation of the Chinese to the sages is that of the fish to the water—when the one dries up, the other dies. It is for this reason that, while every Chinese may employ Buddhist or Taoist priests to perform religious ceremonials supposed to be required, without being in any sense a Buddhist or a Taoist, he is *ex officio* a Confucianist. If he departs from Confucianism, he is like an asteroid which forsakes the planet to which it belongs—it must be due to an overwhelming attraction in another direction.

The Chinese have an instinctive and hereditary aversion to war. In case of emergency they can fight, and do fight, and have done so with more or less success for ages. But fighting is not their normal state of activity, and the military is regarded as distinctly lower than the civil official in every point of view. The Chinese invented gunpowder, but they have never used it as the cement by which to hold together institutions and

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races that would otherwise have fallen into disunity. Had the Chinese been a military people by instinct or by choice, it is obvious that they might have overrun the earth. But no such ambition or even conception has probably ever entered into the mind of any Chinese ruler or general. Whenever the particular disorganization for which the army was called out was remedied, things went on again in the same old way. The effort of the Chinese in the fighting of the past has not been to introduce ameliorations of what was felt to be intolerable, but to hold the present to the traditions of a previous past. A military life, being regarded as unworthy of the educated Chinese, was usually left to those who had failed of success in the civil examinations, and many high in military posts could not so much as read or write. The ordinary soldiers were drawn largely from the restless, luckless, discontented classes, weary of the dull routine of home life, thirsting for variety and perhaps adventure. It is proverbial that good men do not become soldiers. Such being the Chinese view of the military arm of the State, it is not surprising that it has simply been treated as a necessary evil, with no attempt at improvement and no correction of long-standing abuses. Modern contact with the nations of the West for more than a century has constantly tended to show the Chinese that their position in an appeal to arms was distinctly and inevitably inferior to that of their opponents in respect of equipment, yet the Chinese never appear to have entertained the smallest doubt that, all things considered, they were incomparably superior to any foreign people, and must in the end be victorious. But the necessity of making the appeal to arms was to the Chinese in many ways distasteful. They did not wish to fight, but merely to be let alone. The felt necessity of dealing with those whose presence might at any time become, and often was, a menace, became to the Chinese irksome in a high degree.

If there are any spheres of activity for which the Chinese race appears to be by nature especially fitted, they may be comprehensively classified under the terms production and exchange. A Chinese knows how to make the most of materials which he has, and he knows how to carry the products of his industry to the places where he will be likely to receive the greatest return for his pains. He is ready to go on long journeys, undergo extreme toil and danger, submit to inconveniences and hardships of every kind for long periods together, and to do it as a business, for the sake of small rewards. He is a born producer, and he is an instinctive and highly skilled trader. Yet, for all this, the Chinese do not place a high value upon trade as such. Attention has often been called to the instructive fact that, of the four classes into which they divide the inhabitants of the Central Empire, Scholars are named first, Farmers second, Workmen third, and Traders last. Chinese officials have always adopted the tone of lofty contempt for the trading classes whenever there was any provocation to do so. In the case of the foreigner, who came to the Chinese in the first instance simply and solely as a dealer in goods and as a medium of exchange, there was from the beginning a temptation to do this. For many decades the foreigners were few in numbers and the volume of trade was trifling, but it tended always to increase, the profits on each side being immense. It was to the Chinese Government as well as to the Chinese traders a highly advantageous intercourse, but this fact was never for a moment even implicitly admitted by the former, which invariably assumed a tone of lordly condescension in even tolerating the presence of the "Barbarian," and in indulging the weakness of such of its own subjects as had dealings with him. The Chinese have always exhibited a singular timidity upon the sea. Although undoubtedly discoverers of the mariner's compass, the use which they have always made of it has found expression in the clumsy and unseaworthy junk, which still lingers as a maritime absurdity. Partly on account of their own dread of the ocean, they could not understand the persistent restlessness of foreign merchants which incessantly impelled them to visit the China coast. The only explanation credible, or indeed conceivable, to the Chinese was the theory that the foreigner came because he was compelled to do so. He dwelt in a remote, circumscribed, unproductive, and impoverished corner of the earth,

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which produced neither tea-leaves nor rhubarb. Without tea he would have nothing to drink. Without rhubarb he was absolutely unable to digest his food. Commerce with China was to him, therefore, a condition of existence, else why did he so persistently and insistently come back after each repulse? To the Chinese, on the other hand, this commercial intercourse was a mere amusement, a bringing from afar of "ivory, apes, and peacocks," which at best were but far-fetched and useless luxuries, not infrequently proving noisy, mischievous, and troublesome.

All this was the common feeling at the beginning of the present century, in the limited region and among the conceited Chinese where alone such trade was permitted. After a hundred years of enlightenment, however, many Chinese fans still continue to represent their illustrious Empire as large enough to cover four-fifths of the whole number of ribs, the remaining fragment being devoted to "Ocean," "Ying-Kuo" (England), "Fa-Kuo" (France), and "Hui-Hui" (Mohammedans), omitting the rest of the globe as unknown or irrelevant. Geographical knowledge has penetrated even into Chinese yamens, and has illuminated innumerable officials, who, in time of "Reform" enthusiasm, go so far as to purchase, in large quantities, books on Western learning from missionaries. Yet it is much less than a year since one of these men, a native of Peking, of considerable ability and high scholarship, issued, within the missionary field of the writer of this paper, an elaborate pamphlet, intended for the edification and guidance of the scholars of his county, in the opening sentences of which he repeated the statement already cited, that the foreigners came from an overcrowded land in which it was impossible for them to make a living, to the great Chinese Empire, in which they were allowed by the grace of the Emperor to stay and to trade. The fact that in this particular district the population is in parts above two thousand to the square mile; that the people are so poor as to be barely able by the hardest toil to keep the wolf from their door; that no foreign trade is known in any form; and that the handful of foreigners who reside within that general region draw such support as they may have, not in any wise from China, but from the overcrowded land whence they came, is not more worthy of notice than that an intelligent Chinese mandarin addressing privately the best-instructed men in his county should put this explanation in the opening sentences of his pamphlet of advice and instruction. More and more toward the close of the century is the Occidental world frank in avowing that without foreign trade it is impossible for nations to continue their existence. In sharp contrast with all this is the undoubted feeling on the part of innumerable Chinese that it would be a good thing for China if all its foreign commerce were absolutely wiped out. It is easy to point out the absurdity of such a theory, and to show how, by means of this intercourse alone, Shanghai has grown from an obscure county-seat into the great commercial capital of the Far East, some of its once useless real estate now rivaling in value the most costly sites in London; how Chefoo, from an unknown fishing village, has developed into a great port, the door of entry for a large region and an immense population; how Tientsin, which only a generation ago was a congeries of cabbage-patches, is now the metropolis of the four northern provinces of the Empire, and second in importance only to Shanghai itself. All this and much else can be shown, proved, established, demonstrated apodeictically, and illustrated abundantly. But *cui bono?* The foreigner does not need the demonstration, and the Chinese, for the most part, does not care for it. It is never safe to generalize in China, and it is proverbially impossible to ascertain what a Chinese thinks or means by what he says. Yet it is frequently quite practicable to come at it by an examination of what he *does*. Have not the Chinese in each of these treaty ports, as well as in many others, repeatedly and by unmistakable object-lessons made it clear that, if it were left to a vote of the Chinese themselves, scholars, farmers, workmen, and traders included, the foreigner would go? It has been the fashion to infer that the phenomena which appeared to indicate this feeling were isolated, sporadic, occasional, and transient. The Tientsin massacre was due to the peculiarly violent rowdies of that city, nicknamed "Turbid-Stars;" the sudden whirlwind which came near wiping out the foreign settlement at

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Chinkiang was on account of the unmanageable boatmen on the rice-junks; a like unannounced and destructive irruption at the distant Yangtzu port of Ich'angfu was devised and managed by Imperial, and therefore unruly, troops; the turbulence of the people in Fuchow is because they are "the Irishmen of China," and does not carry within it any deep meaning; the destructive and often repeated hurricanes of passion and ruin at Canton are the heritage of a century of misunderstandings and hatred, and not typical occurrences; while the furious ebullitions of the wheelbarrow-men, or the whole class of Ningpo men, in Shanghai, at different times and for different causes, are supposed to illustrate merely the concentration of power in a Chinese labor strike, and the cohesive force resident in the action of a strong provincial guild, moved by considerations of sentiment and of interest under peculiar conditions.

The opinions which we have thus epitomized are those which have been widely held by some who have considerable knowledge of China and the Chinese, but it is impossible, upon an impartial view of all the facts, not to consider them as altogether inadequate and untenable. When an archipelago of islands is found to have here and there volcanoes in various stages of activity, it is not unreasonable to infer that there is a connection between the eruptions, whether they do or do not chance all to take place simultaneously. The causes for the extensive outbreaks in China which have already been considered are only the more remote and perhaps less obvious ones, and may be summarized as what physicians term predisposing rather than efficient. The more proximate and immediate sources are to be found in a variety of phenomena, the complexity of which it is not easy to unravel, and of which perhaps no single individual is competent to give an entirely adequate account. An imperfect attempt in this direction will be made in another article.

Up from Slavery: An Autobiography[1]

By Booker T. Washington

Chapter VI.—Black Race and Red Race

DURING the year that I spent in Washington, and for some little time before this, there had been considerable agitation in the State of West Virginia over the question of moving the capital of the State from Wheeling to some other central point. As a result of this, the Legislature designated three cities to be voted upon by the citizens of the State as the permanent seat of government. Among these cities was Charleston, only five miles from Malden, my home. At the close of my school year in Washington I was very pleasantly surprised to receive, from a committee of white people in Charleston, an invitation to canvass the State in the interests of that city. This invitation I accepted, and spent nearly three months in speaking in various parts of the State. Charleston was successful in winning the prize, and is now the permanent seat of government.

The reputation that I made as a speaker during this campaign induced a number of persons to make an earnest effort to get me to enter political life, but I refused, still believing that I could find other service which would prove of more permanent value to my race. Even then I had a strong feeling that what our people most needed was to get a foundation in education, industry, and property, and for this I felt that they could better afford to strive than for political preferment. As for my individual self, it appeared to me to be reasonably certain that I could succeed in political life, but I had a feeling that it would be a rather selfish kind of success—individual success at the cost of failing to do my duty in assisting in laying a foundation for the masses.

At this period in the progress of our race a very large proportion of the young men who went to school or to college did so with the expressed determination to

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prepare themselves to be great lawyers, or Congressmen, and many of the women planned to become music-teachers; but I had a reasonably fixed idea, even at that early period in my life, that there was need for something to be done to prepare the way for successful lawyers, Congressmen, and music-teachers.

I felt that the conditions were a good deal like those of an old colored man, during the days of slavery, who wanted to learn how to play on the guitar. In his desire to take guitar lessons he applied to one of his young masters to teach him; but the young man, not having much faith in the ability of the slave to master the guitar at his age, sought to discourage him by telling him: "Uncle Jake, I will give you guitar lessons; but, Jake, I will have to charge you three dollars for the first lesson, two dollars for the second lesson, and one dollar for the third lesson. But I will charge you only twenty-five cents for the last lesson."

Uncle Jake answered: "All right, boss, I hires you on dem terms. But, boss! I wants yer to be sure an' give me dat las' lesson first."

Soon after my work in connection with the removal of the capital was finished, I received an invitation which gave me great joy and which at the same time was a very pleasant surprise. This was a letter from General Armstrong, inviting me to return to Hampton at the next Commencement to deliver what was called the "post-graduate address." This was an honor which I had not dreamed of receiving. With much care I prepared the best address that I was capable of. I chose for my subject "The Force that Wins."

As I returned to Hampton for the purpose of delivering this address, I went over much of the same ground—now, however, covered entirely by railroad—that I had traversed nearly six years before, when I first sought entrance into Hampton Institute as a student. Now I was able to ride the whole distance in the train. I was constantly contrasting this with my first journey to Hampton. I think I may say, without seeming egotism, that it is seldom that five years have wrought such a change in the life and aspirations of an individual.

At Hampton I received a warm welcome from teachers and students. I found that during my absence from Hampton the institution each year had been getting closer to the real needs and conditions of our people; that the industrial teaching, as well as that of the academic department, had greatly improved. The plan of the school was not modeled after that of any other institution then in existence, but every improvement was made under the magnificent leadership of General Armstrong solely with the view of meeting and helping the needs of our people as they presented themselves at the time. Too often, it seems to me, in missionary and educational work among undeveloped races, people yield to the temptation of doing that which was done a hundred years before, or is being done in other communities a thousand miles away. The temptation often is to run each individual through a certain educational mold, regardless of the condition of the subject or the end to be accomplished. This was not so at Hampton Institute.

The address which I delivered on Commencement Day seemed to please every one, and many kind and encouraging words were spoken to me regarding it. Soon after my return to my home in West Virginia, where I had planned to continue teaching, I was again surprised to receive a letter from General Armstrong, asking me to return to Hampton partly as a teacher and partly to pursue some supplementary studies. This was in the summer of 1879. Soon after I began my first teaching in West Virginia I had picked out four of the brightest and most promising of my pupils, in addition to my two brothers, to whom I have already referred, and had given them special attention, with the view of having them go to Hampton. They had gone there, and in each case the teachers had found them so well prepared that they entered advanced classes. This fact, it seems, led to my being called back to Hampton as a teacher. One of the young men that I sent to Hampton in this way is now Dr. Samuel E. Courtney, a successful physician in Boston, and a member of the School Board of that city.

About this time the experiment was being tried for the first time, by General Armstrong, of educating Indians at Hampton. Few people then had any confidence in the ability of the Indians to receive

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education and to profit by it. General Armstrong was anxious to try the experiment systematically on a large scale. He secured from the reservations in the Western States over one hundred wild and for the most part perfectly ignorant Indians, the greater proportion of whom were young men. The special work which the General desired me to do was to be a sort of "house father" to the Indian young men; that is, I was to live in the building with them and have charge of their discipline, clothing, rooms, and so on. This was a very tempting offer, but I had become so much absorbed in my work in West Virginia that I dreaded to give it up. However, I tore myself away from it. I did not know how to refuse to perform any service that General Armstrong desired of me.

On going to Hampton, I took up my residence in a building with about seventy-five Indian youths. I was the only person in the building who was not a member of their race. At first I had a good deal of doubt about my ability to succeed. I knew that the average Indian felt himself above the white man, and, of course, he felt himself far above the negro, largely on account of the fact of the negro having submitted to slavery—a thing which the Indian would never do. The Indians, in the Indian Territory, owned a large number of slaves during the days of slavery. Aside from this, there was a general feeling that the attempt to educate and civilize the red men at Hampton would be a failure. All this made me proceed very cautiously, for I felt keenly the great responsibility. But I was determined to succeed. It was not long before I had the complete confidence of the Indians, and not only this, but I think I am safe in saying that I had their love and respect. I found that they were about like any other human beings; that they responded to kind treatment and resented ill-treatment. They were continually planning to do something that would add to my happiness and comfort. The things that they disliked most, I think, were to have their long hair cut, to give up wearing their blankets, and to cease smoking; but no white American ever thinks that any other race is wholly civilized until he wears the white man's clothes, eats the white man's food, speaks the white man's language, and professes the white man's religion.

When the difficulty of learning the English language was subtracted, I found that in the matter of learning trades and in mastering academic studies there was little difference between the colored and Indian students. It was a constant delight to me to note the interest which the colored students took in trying to help the Indians in every way possible. There were a few of the colored students who felt that the Indians ought not to be admitted to Hampton, but these were in the minority. Whenever they were asked to do so, the negro students gladly took the Indians as roommates, in order that they might teach them to speak English and to acquire civilized habits.

I have often wondered if there was a white institution in this country whose students would have welcomed the incoming of more than a hundred companions of another race in the cordial way that these black students at Hampton welcomed the red ones. How often I have wanted to say to white students that they lift themselves up in proportion as they help to lift others, and that the more unfortunate the race, and the lower in the scale of civilization, the more does one raise one's self by giving the assistance.

This reminds me of a conversation which I once had with the Hon. Frederick Douglass. At one time Mr. Douglass was traveling in the State of Pennsylvania, and was forced, on account of his color, to ride in the baggage-car, in spite of the fact that he had paid the same price for his passage that the other passengers had paid. When some of the white passengers went into the baggage-car to console Mr. Douglass, and one of them said to him, "I am sorry, Mr. Douglass, that you have been degraded in this manner," Mr. Douglass straightened himself up on the box upon which he was sitting, and replied: "They cannot degrade Frederick Douglass. The soul that is within me no man can degrade. I am not the one that is being degraded on account of this treatment, but those who are inflicting it upon me."

In one part of our country, where the law demands the separation of the races on the railroad trains, I saw at one time a rather amusing instance which showed

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how difficult it sometimes is to know where the black begins and the white ends.

There was a man who was well known in his community as a negro, but who was so white that even an expert would have hard work to classify him as a black man. This man was riding in the part of the train set aside for the colored passengers. When the train conductor reached him, he showed at once that he was perplexed. If the man was a negro, the conductor did not want to send him into the white people's coach; at the same time, if he was a white man, the conductor did not want to insult him by asking him if he was a negro. The official looked him over carefully, examining his hair, eyes, nose, and hands, but still seemed puzzled. Finally, to solve the difficulty, he stooped over and peeped at the man's feet. When I saw the conductor examining the feet of the man in question, I said to myself, "That will settle it;" and so it did, for the trainman promptly decided that the passenger was a negro, and let him remain where he was. I congratulated myself that my race was fortunate in not losing one of its members.

My experience has been that the time to test a true gentleman is to observe him when he is in contact with individuals of a race that is less fortunate than his own. This is illustrated in no better way than by observing the conduct of the old-school type of Southern gentleman when he is in contact with his former slaves or their descendants.

An example of what I mean is shown in a story told of George Washington, who, meeting a colored man in the road once who politely lifted his hat, lifted his own in return. Some of his white friends who saw the incident criticised Washington for his action. In reply to their criticism George Washington said: "Do you suppose that I am going to permit a poor, ignorant colored man to be more polite than I am?"

While I was in charge of the Indian boys at Hampton, I had one or two experiences which illustrate the curious workings of caste in America. One of the Indian boys was taken ill, and it became my duty to take him to Washington, deliver him over to the Secretary of the Interior, and get a receipt for him, in order that he might be returned to his Western reservation. At that time I was rather ignorant of the ways of the world. During my journey to Washington, on a steamboat, when the bell rang for dinner, I was careful to wait and not enter the dining-room until after the greater part of the passengers had finished their meal. Then, with my charge, I went to the dining-saloon. The man in charge politely informed me that the Indian could be served, but that I could not. I never could understand how he knew just where to draw the color line, since the Indian and I were of about the same complexion. The steward, however, seemed to be an expert in this matter. I had been directed by the authorities at Hampton to stop at a certain hotel in Washington with my charge, but when I went to this hotel the clerk stated that he would be glad to receive the Indian into the house, but said that he could not accommodate me.

An illustration of something of this same feeling came under my observation afterwards. I happened to find myself in a town in which so much excitement and indignation were being expressed that it seemed likely for a time that there would be a lynching. The occasion of the trouble was that a dark-skinned man had stopped at the local hotel. Investigation, however, developed the fact that this individual was a citizen of Morocco, and that while traveling in this country he spoke the English language. As soon as it was learned that he was not an American negro, all the signs of indignation disappeared. The man who was the innocent cause of the excitement, though, found it prudent after that not to speak English.

At the end of my first year with the Indians there came another opening for me at Hampton, which, as I look back over my life now, seems to have come providentially, to help to prepare me for my work at Tuskegee later. General Armstrong had found out that there were quite a number of young colored men and women who were intensely in earnest in wishing to get an education, but who were prevented from entering Hampton Institute because they were too poor to be able to pay any portion of the cost of their board, or even to supply themselves with books. He conceived the idea of starting a night-school in connection with the

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Institute, into which a limited number of the most promising of these young men and women would be received, on condition that they were to work for ten hours during the day and attend school for two hours at night. They were to be paid something above the cost of their board for their work. The greater part of their earnings was to be reserved in the school's treasury as a fund to be drawn on to pay their board when they had become students in the day-school, after they had spent one or two years in the night-school. In this way they would obtain a start in their books and a knowledge of some trade or industry, in addition to the other far-reaching benefits of the institution.

General Armstrong asked me to take charge of the night-school, and I did so. At the beginning of this school there were about twelve strong, earnest men and women who entered the class. During the day the greater part of the young men worked in the school's sawmill, and the young women worked in the laundry. The work was not easy in either place, but in all my teaching I never taught pupils who gave me such genuine satisfaction as these did. They were good students, and mastered their work thoroughly. They were so much in earnest that only the ringing of the retiring-bell would make them stop studying, and often they would urge me to continue the lessons after the usual hour for going to bed had come.

These students showed so much earnestness, both in their hard work during the day, as well as in their application to their studies at night, that I gave them the name of "The Plucky Class"—a name which soon grew popular and spread throughout the institution. After a student had been in the night-school long enough to prove what was in him, I gave him a printed certificate which read something like this:

"This is to certify that James Smith is a member of The Plucky Class of the Hampton Institute, and is in good and regular standing."

The students prized these certificates highly, and they added greatly to the popularity of the night-school. Within a few weeks this department had grown to such an extent that there were about twenty-five students in attendance. I have followed the course of many of these twenty-five men and women ever since then, and they are now holding important and useful positions in nearly every part of the South. The night-school at Hampton, which started with only twelve students, now numbers between three and four hundred, and is one of the permanent and most important features of the institution.

Higher than Heaven

From the Yiddish, by Edward A. Steiner

WHEN the Fast-days came upon the Jewish community at Woloshitska, there also came dampness, cold, and intense suffering. The wailing for the destruction of Jerusalem was intensified by the present suffering. The community was large, and the hatred toward the Jew was growing stronger; competition was increasing, and the fast-days were welcomed, at least by those who had but scant means, and who could feel that their hungering was a *Mizbah* (a legal virtue) and not just a useless gnawing of the stomach.

During the ten days of the fast the beadle would go through the village in the early dawn, knock at the door of the faithful, and call out, "Selicha! Selicha!"—the Hebrew call to fasting and prayer at this season. Once, when he came to the door of the Rabbi, he received no answer, and as his repeated knocking brought no response, he entered the house and found it empty. He rushed back to the synagogue, expecting to find him there, but the place from which he was never missing at the time of worship was vacant. When the congregation had assembled, the news of the Rabbi's disappearance caused no little comment and anxiety. The next morning the same thing happened; but the anxiety of the people gave place to reverent wonder, for the Rabbi had been seen at home during the latter part of the

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day, had gone to bed, and had disappeared just before the call to prayer.

He was known far and wide as a very pious and good man, one who obeyed the laws of Moses, and who lived in stricter conformity to the teachings of the rabbis than the Shulchan Aruch required. Where could the Rabbi be while his people fasted and prayed? Where else could he be than in Heaven? Wasn't the burden of the people growing heavier every day? Not only was the bread growing scarcer, but the wood also; wasn't the winter colder and longer than ever, and who could help but the Almighty One, blessed be his name? and who could intercede for them at the throne of God but their Zodik (righteous man), their beloved Rabbi?

In hushed awe the people told one another of the great miracle he was performing; for indeed God was yielding to the plea of the Rabbi, and supplies of food and wood were coming to the poorest in strange and unknown ways. So everybody except one man believed that the Rabbi had gone to Heaven; and that man was the skeptical beadle, Schnule Wasservogel. Does familiarity with sacred things breed skepticism as well as contempt? Anyway, Schnule shook his head and determined to know what became of the Rabbi while his people fasted and prayed.

On the last night of the ten fast-days Schnule crept under the bed of the Rabbi; but hardly had an hour passed when he wished that he had not done so, for the floor was cold and draughty and his position was far from comfortable; and when the Rabbi came in from his study, where he had been poring over Zemorha until midnight, he looked as pale as a ghost; and when he had blown out the tallow candle, the beadle could hear him groaning while he tossed restlessly upon his hard bed of straw.

The beadle was numb from cold and sore from his uncomfortable position when, after a few hours, the Rabbi arose and, without praying with his phylacteries, began to dress himself. But what a strange garb he was putting on! Heavy peasant boots, coarse linen trousers, and a woolly (koshuch) sheepskin coat; but, stranger still, he drew a rope from the corner and stepped out into the foggy, damp, and dark morning.

After him went the skeptical beadle, who was tossed between doubt and belief, for the rope, of course, was to enable him to reach unto Heaven; but why in peasant's clothes? Perhaps because it was so cold; but would the angels introduce to God a man who wore an ill-smelling koshuch? But, instead of throwing his rope toward the sky and climbing into the gray heavens, the Rabbi marched over the rough, frozen mud roads, coughing while he went, for his health was far from good. Through the village he wandered, crossed the frozen creek, and entered the forest, into which the beadle did not have the courage to follow him. All at once Schnule heard the breaking of twigs, and, lo! the noise of an ax: no doubt the Rabbi was making a ladder to reach up to Heaven.

Was the Rabbi crazy? Didn't he remember the building of the tower of Babel? He waited shiveringly and looked into the gray above the dark tree-tops, every moment expecting to see the Rabbi rise above the sky.

Again he heard the crackling of twigs, and the Rabbi, bent nearly double by a heavy load, stepped out of the forest, and, groaning and coughing at every step, walked back toward the village while the cocks were crowing and tallow candles were beginning to glimmer in the poor huts of the faithful who waited in vain for the familiar knock and the sonorous call of the beadle. Confused and shivering in every limb, the beadle followed the Rabbi. He stopped before a widow's house and deposited a bundle of wood. In another place, where there was typhoid fever and much poverty, he left beside the wood a loaf of bread which he drew out of his pocket. So, silently he walked, like an angel, from house to house, as long as the wood lasted, and silently he departed again toward the forest.

Now the beadle knew enough. Rapidly he made his belated rounds, and when the people who gathered in the synagogue asked him, "Now, Schnule, has the Rabbi gone to Heaven again?" he said, with great faith and reverence, "He has gone higher than to Heaven."

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Church or Sect?[1]

By William De Witt Hyde

President of Bowdoin College

IN Europe the State defines by law the difference between Church and sect. In America any body of Christians which can maintain its claim to the title may call itself the Church. Hence there is no more vital question for Congregationalists to consider than this: Shall Congregationalism be the Church which ministers to all classes and conditions of men? or shall it be one of a host of petty sects, ministering to a little group within a single social circle, who are held together by some peculiarity of intellectual opinion or emotional experience?

What is the difference between the Church and a sect? The Church is the organized body of persons who worship God, who follow Christ as the supreme revelation of God's good will concerning man, and who, in repentance for sin and endeavor after righteousness, seek to reproduce Christ's spirit in their lives and extend his kingdom in the world. Inasmuch as all the religious bodies represented among us, Catholic and Episcopalian, Baptist and Methodist, Universalist and Unitarian, Presbyterian and Congregational, worship God, follow Christ, and cultivate the Christian spirit, they are all branches of the Christian Church.

Yet they all tend to narrow themselves into sects. For a branch of the Church becomes a sect whenever it adds to its conditions of fellowship any assent to opinions or conformity to practices, expressed or implied, in which all honest and earnest members of the universal Church, when properly instructed as to their meaning and significance, cannot heartily unite. Thus the Roman Catholic branch of the Church, in so far as it requires assent to views of nature and interpretations of history which the competent scientist and the candid historian cannot accept, becomes thereby a sect. To a less degree, but on similar grounds, the Episcopal Church, though extremely wise and broad in the spirit of its administration, yet by insisting on an incredible creed as a part of its worship, becomes to that extent exclusive and sectarian—though perhaps the broader wing of that Church comes as near as any ecclesiastical institution that we have to being practically unsectarian; and all save those who insist on literal truthfulness in the formulas by which they express their worship and their faith can manage to find peace and comfort in this ancient fold.

In its dealing with laymen the Presbyterian branch of the Church comes very close to being truly Catholic; but the repressive and dogmatic theological education it imposes on its clergy dwarfs and stunts the great majority of them into the most divisive of sectarians. The Baptists, by insistence on the value of the literal observance of certain symbolic rites; the Methodists, by their emphasis on a peculiar phase of emotional experience; the Universalists, by harping on a single issue, and by their underestimate of the weight of moral responsibility; the Unitarians, by the narrow range of their emotional sympathies and their inability to appreciate the worth of points of view other than their own—all practically, if not explicitly, exclude some true Christians from their fellowship, and hence, while each contributes elements of great value to our common Christian faith and life, they are yet all more or less sectarian.

Our Congregational sectarianism is not of a single type, but is a combination of many elements. We still have in some of our churches the sectarianism of an incredible creed, which we share with the Catholics, the Episcopalians, and the Presbyterian clergy. Again, in some of our older communities there is a social sectarianism which does not care to associate with newcomers of different ways and interests. Sometimes, too, there is a coldness or stiffness which repels the people of warmer emotions. Of late, chiefly through the influence of societies made up mainly of young people, we have

[1] An address at the Annual Conference of Congregational Churches in Maine, at Augusta, Me., September 25, 1900.

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been unconsciously captured by the Methodist sectarianism. We have come to place a premium on emotional experience and the ability to take part in meeting. Our young people have come to identify these things with Christianity. The Endeavor movement has remedied some of the other forms of sectarianism into which we had fallen, and, by bringing a spiritual purpose rather than a creed, a cordial invitation to all classes of young people, by the enthusiasm of numbers and the warmth of personal testimony and experience, has been an inestimable blessing to many of our churches. Yet it has not accomplished what it promised. Many pastors complain that it is a halting-place rather than a recruiting-station for the church. In remedying the other tendencies toward sectarianism, it has brought a more serious and fatal sectarianism than all of them. For there are a great many men—merchants, bankers, lawyers, manufacturers, mechanics—who will join heartily in dignified public worship, and will give time, money, and strength to whatever works of righteousness and charity the Church may reasonably lay upon them, who simply cannot, and will not, wear their hearts upon their sleeves, or give expression to their inmost personal experience in a social meeting. By making such social expression of personal religious experience practically synonymous with the religious life, you are excluding this type of men from the fellowship of the spiritual life as effectively as if you stationed a regiment of soldiers with fixed bayonets around the church edifice. If Congregationalism ever permits the Christian Endeavor standards to represent Church life to the young men of the community, and allows the expression of emotional experience to become synonymous with the spiritual life, it will fall into the narrowest form of sectarianism; it will be simply a feeble imitation of the sectarianism of the Methodists; it will compel a large proportion of its practical, forceful, influential men either to remain in the congregation without joining the Church, or else to go over to the Episcopalians, where this particular standard of religious life is not imposed upon them. If an increasing number choose the latter course, we shall have only ourselves to blame. If there is not just as cordial a welcome and just as honorable a place for the young man who cannot and will not take part in meeting as for the man who can and will, in the Congregational fold, then we may expect to see increasing numbers of our strongest and sanest men either staying out of the Church altogether or entering it through some door other than the Congregational. For it is a relatively small proportion of young men who are gifted in this line, and find the exercise of these gifts natural and enjoyable. The young men who have these gifts, and can exercise them to edification, are most desirable members of the Church. We should hardly know how to get along without them. All honor to them and the excellent work which they are doing. All honor to the Christian Endeavor Societies for bringing them forward and developing their gifts. But let us never forget that these form only a single type of the young manhood of the community. While we welcome and honor them, let us never forget that they are in a minority, and that there are multitudes of young men whom Christ also loves and the Church also needs no less. Let us remember that an ecclesiastical body which has no hearty welcome and no honorable service for the other sheep which are not of this particular type is the straitest and narrowest of pharisaic sects, foredoomed to merited extinction.

What, then, must Congregationalism do to be saved? Five things. It must have a simple and searching confession and covenant; systematic instruction in what the Church stands for; an open door; broad and reasonable requirements of its members; something definite and practical to do, and personal help in doing it.

First: A simple and searching confession and covenant. There must be nothing in it to which the enlightened mind of every man who has the Christian spirit cannot heartily assent. Reduced to its simplest terms, this confession and covenant would run something like this: I believe in the God who has made the natural world beautiful and good, and who is working to make the life of man holy and happy. I believe in Jesus Christ as the supreme Revelation of that life of love which is the will of God and the salvation of man. I believe in the Spirit of Christ in the hearts of his followers,

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as the present, divine power for the redemption of the world from sin and the establishment of the kingdom of God. For the worship of God, for instruction in the teachings of Christ, for fellowship in the spirit of service, I unite with all who share this faith, and, renouncing all that is contrary thereto, I devote myself to the upbuilding of God's kingdom in my own heart and home and life, in the hearts and lives of others, and in the conduct of all affairs in which I have a part.

Now, anybody who could honestly and earnestly unite in such a covenant and confession would be a Christian. No one who was not a Christian could unite in it. Why, then, is it not all the confession and covenant we need? It is clear and simple; so that a child, if properly trained in Christian principles, can understand it. Yet it is so searching and severe that the maturest saint can aspire to nothing holier or higher.

It requires absolute surrender of heart and life to God; complete devotion to Christ as Lord and Master; self-sacrificing loyalty to whatever the Spirit, working through the Christian community, may prompt the individual to do. But it does not prescribe the forms, either of self-denial or of service, which this Spirit shall assume. It recognizes wide diversity of gifts, and has a place and work for every Christian, whether his gifts be those of speech or silence, contribution or administration, private integrity or public service. It is a life in which one who is not a Christian can have no part or lot. It includes all who are Christians, and excludes all who are not. Hence to require less than this would be a betrayal of the faith, and empty Christianity of its meaning and worth; to require more is to be schismatic and sectarian.

Second: Systematic instruction. Having agreed upon the essential principles of the Christian faith and life, every child should be trained to appreciate and understand them. This is the pastor's great privilege and opportunity, one which he cannot safely delegate exclusively to lay teachers in the Sunday-school, still less to the young people themselves in their social services. It is also the parents' most sacred prerogative. This systematic training in a clear, simple, practical appreciation of the principles of the Christian faith and life must be our main reliance in bringing young people into the Church and the Christian life. Our inquiry into the way in which those who are members of our churches were led into membership shows that out of the 307 young men who are church members 93 came in chiefly through evangelistic or revival methods, 198 through the regular services of the church and home training, and 26 through a pastor's class, or special instruction preparatory to church membership. In the above figures some are reported twice as influenced about equally by two methods. While there are only five churches where the pastor gives such special instruction, it is significant that seventy-two, or nearly one-fourth of all our young men who are church members, are found in those five churches. It indicates that every pastor who finds a large proportion of his young people outside of the church would do well to institute, at Lent, or at some other convenient season, a pastor's class for such systematic instruction in the principles of the Christian faith. Such a class need not interfere with the study of Christian literature and history in the Sunday-school. It presupposes the work of the Sunday-school, and brings it to a focus, at a stated time, with the expectation of reaping the fruit of home training and Sunday-school instruction. This is especially necessary inasmuch as the vast majority of our young people have no such clear and simple conception of what church membership means as our confession and covenant set forth; they either have no idea whatever, or else they think of it as an awful and solemn affair, involving experiences which they have not had and attainments they cannot reach. No pastor has done his whole duty by the young people of his congregation until he has not merely proclaimed from the pulpit, but actually instilled into each individual mind, the idea that being a Christian and a member of Christ's Church simply means that one is grateful for all the good he has received from God through the bounty of the world he lives in, through the kindness of the home in which he has been reared, and through the efforts and sacrifices of Christ and of all good men since the world began; that he enlists in the great work of helping God to make the world better

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through his life and work and influence in it; and gladly submits to the teaching of Christ and the influence of the Spirit, that he may learn how to do this good work, and keep the impulse to do it alive.

Third: The open door. Not long ago, in the familiar conversation of a club composed of business and professional men, a man who is a member of a Congregational church remarked: "I cannot conceive of any way by which my boy can ever get into the church." The boy was not in any way exceptional. He had no special hostility to religion. As a matter of fact, he has since been confirmed in the Episcopal Church. What the father meant was that it was practically out of the question for that boy, or for hundreds of healthy, normal boys just like him, to go some evening to the prayer-meeting, and at the close go up to a committee of elderly saints, state his theological views and religious experience to them, and then be formally propounded in the church on Sunday morning, and thereby set himself up as a model and marvel of superior piety to his fellows. To be sure, in the fifteen years during which I have been connected with that church, I have seen three boys in that community of seven thousand people go through that ordeal. But they were boys of exceptional strength and independence and earnestness of character. But a door through which only three young men can be induced to go in a decade and a half is not a very wide open or attractive door. And our statistics indicate that the door in this church is about as wide open, and the passage through it about as much frequented, as that of the average Congregational church in the State. There should be regular seasons in the year when, at the close of a period of special instruction, the young people should be expected to come in groups from the pastor's class into the church. An intelligent and earnest desire to enter should be considered sufficient evidence of fitness to do so. The air of awful solemnity and mystery that hangs about the entrance to many churches should be dispelled, and young people should come into the church as naturally and gladly as the young man casts his ballot when first entitled to do so on election day. The emphasis should be placed on the Christ they confess and the goodly fellowship they enter, not on the profession they are able to make of their own experience and attainments. It is not likely that many who are spiritually unfit will seek to enter. And even if some should, it is better to have one undeserving sheep in the fold than to keep ninety and nine righteous ones standing outside in the cold. By all means let us take down the bars and bolts with which tradition has closed up the Church from the young, and welcome them at the open door.

Fourth: Reasonable and broad requirements of members. We must not pick out a lot of specific amusements, like theater-going, dancing, card-playing, and the like, and say to our young men, "You cannot be good Christians, you cannot be members of the Church of Christ, if you do this or that." We may not care to do these things ourselves; we may, if we can, show others good reasons why they should not care to do them; but the decision in all such matters must rest finally with the individual Christian. For the Church of Christ is not a cult of ascetics. So long as there is the honest desire to worship and obey God, to follow Christ, and to cultivate the Christian spirit, we may not venture to lay down special prohibitions to bind individual consciences. I do not say that it is desirable that all young Christians should engage in these and kindred forms of amusement. But until a young man can do these things, provided his conscience does not condemn him in it, and still remain in good and regular standing in the Congregational Church, that branch of the Church will remain, in its practical appeal to multitudes of young men, a sect and not the Church.

On the other hand, beyond such attendance upon and support of public worship and such habits of private devotion as one may find most profitable for his growth in the spiritual life, we must not impose specific duties and obligations upon tender consciences.

In particular, participation in prayer-meeting must not be erected into an expressed or implied obligation of church membership or Christian character. The ability to do that is a valuable gift, to be prized and used by those who have it. But no stamp of even implied inferiority must be put upon those who find it more

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natural to express their Christian faith in the gentle ministries of home, in the upright conduct of business, in the generous devotion to public duty, and in the generous support of charity and reform. There are twelve gates to the heavenly city; and we must allow our fellow-Christians to go in and out freely at whichever of these gates they find most convenient and serviceable.

Fifth: Each member must be given a specific work to do. It must be something more concrete and definite and difficult than talking and praying and singing. It may be to take his place on a working committee in some form of institutional work for the better intellectual, social, or economic life of the community. It may be personal work in his own home or neighborhood to increase the happiness and uplift the character of individuals. It may be a battle with bad habits and base impulses within his own breast. But unless a Christian is fighting some form of evil and doing some form of good, you may be sure that he is dead. People will not care to belong to an institution which gives them nothing to do. It is the pastor's most important function to make sure that each member of his church is strenuously engaged in some form of struggle against wrong and service of the right; to share that struggle with him, and to encourage and guide him in it. Unless the pastor has this intimate sympathy with the personal problems of each member of his church, his preaching will go out into the empty air, and return unto him void. It is this abstract address to men in general, without the individual understanding and personal sympathy behind it, which makes much of our preaching the fruitless and ineffective exercise it is.

On the contrary, the pastor who knows intimately the specific service each individual in his church is trying to render, who shares his difficulties and discouragements, who brings to him personally the motives to sustain and strengthen him in the contest, will find his public preaching growing more vital and powerful. Every Sunday will bring its opportunity to say to this, that, and the other individual in the congregation the word of warning or encouragement he needs. Subjects will crowd upon him for expression; and the hard thing will be, not to find something to say, but to decide which of the score of things he wants to say, and his people need to hear, shall take precedence of the rest. So simple and vital and fruitful does preaching become as soon as the pastor knows intimately and sympathetically the spiritual tasks and problems of his individual hearers. Preaching then, by ceasing to be an end in itself and becoming a means to the life and growth of individual souls, becomes direct, simple, earnest, and therefore eloquent and effective. In the language of golf, it is driving the ball, instead of simply addressing it. And inasmuch as each individual member of the Church is hard at work in doing something for the glory of God and the good of man, and he finds personal help in doing it, both by private counsel and sympathy and by public exhortation and supplication, he finds out for himself, and tells his young friends, that church membership is really worth while. Until church members can say that as naturally and sincerely as they would urge their fellows to join a political or social or athletic club, we may not expect to see the numbers of church members greatly increase. A practical, spiritual work to do, and help in doing it, though I have placed it last, is, after all, the main condition of church growth, to which all the others are subordinate.

There are to-day, scattered through the various communions, local churches in which, thanks to the leadership of a Beecher, a Field, a Brooks, a Hale, or a Van Dyke, or a pastor or layman of kindred spirit but lesser fame, these five conditions of a real church obtain. No denomination has a monopoly of them. In all denominations they are still in the minority. Perhaps we Congregationalists have as large a proportion of such churches as any denomination. Our polity is exceptionally favorable to the growth of such local churches as shall be worthy representatives of the one true catholic Church.

If we degenerate into a sect, our days are numbered, as they ought to be. A broadened, liberalized, modified Episcopacy will come in to take the place which we leave vacant. If, on the other hand, we identify the Church with the great company of those who are trying to do all the good they can in the world for the glory of God and the love of man; if we train

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our youth in loyalty to the Christian principle of unselfish service; if we keep the recruiting stations open, and have stated times when we expect them to enlist; if we impose on them no form of words, no abstinence from wholesome pleasure, no special obligation save such as the Spirit working in their hearts spontaneously confirms, then, and not otherwise, the Congregational body will represent the true Church of God, young people will rejoice to be counted as its members, and it will survive by virtue of its fitness, because nothing better or broader can rise up to occupy its place.

It is the earnest hope of such continued and increasing prosperity for the beloved churches of our order that has constrained me to gather these unwelcome facts, criticise certain well-meant but dangerous tendencies, and point out these radical but I trust effective remedies.

Books about Art

IN the season's books on art one of the most sumptuous is the large volume containing illustration in photogravure of "Fifty Masterpieces of Anthony van Dyck," and the sympathetically illuminative comment by M. Max Rooses. (J. B. Lippincott Company, Philadelphia.) The term "Masterpieces" seems rather extreme unless we remember that the painter left nearly a thousand canvases, most of them of exalted merit. The pictures which find place in this volume were all shown at Antwerp in 1899; the book is therefore a fitting souvenir of a notable exhibition. Those who have been unsatisfied with previous appreciations of the painter will gladly welcome this splendid volume—satisfactory in text and in illustration, but not in binding; those content with the appreciations already written may be surprised to find how easily and inadequately they were satisfied. From first to last M. Rooses emphasizes the fact that Van Dyck was essentially a poetical painter. Yet, intensely artist-nature as was his, and painter's painter as he was, he did not derogate from a gentleman's dignity under the specious plea, proffered in every age, that genius excuses. True courtliness showed, not only in the master's uncommonplace life, but in the distinction of his every picture. The robust exhilaration of most Flemings too often sensually clogs their native sensuousness, weights their brilliancy with grossness, impedes their higher growth. In Van Dyck's career, however, masculine vivacity was prominent but not oppressive, grace became neither effeminate nor heavy but well-nigh ethereal, and the note of nobility was natural, not forced. Yet M. Rooses is true to his Low-Country vigor and thoroughness, and, with all his admiration for Van Dyck, conscientiously shows that the very earliest canvases were perhaps too Flemish in a certain weight, and the later too English in a decided thinness. We would add that, ideal as are most of Van Dyck's portraits, his religious pictures, with all their consummate taste, do not, as a whole, always compel the highest reverence. Even that admiration evoked at Antwerp and elsewhere is somewhat due to the proximity of Rubens's work and to the glaring proof that the pupil's is marked by infinitely more sensitiveness and refinement than is the master's. Most critics, we believe, while giving these religious canvases a great place, would not set them as high as does M. Rooses. Few artists have reached the spiritual height attained by such men as Fra Angelico and Hans Memling.

One of the best new "popular" works on art is Mrs. Bell's "Representative Painters of the XIX. Century" (E. P. Dutton & Co., New York), really an epitome of the century's painting. Nor is the work entirely retrospective; to a certain extent it deals with present tendencies and with prophecies of the future. Mrs. Bell has chosen fifty representative painters; there is a characteristic illustration in photogravure or half-tone of the work of each artist, together with a notice of the leading facts in each man's career, an analysis of the controlling principles of that career, and especially of those qualities which distinguish the particular painter's worth from that of others. While lacking the accent of authority, the text is extremely informative, vivacious, and comprehensive. Nearly half of Mrs.

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Bell's list is made up of Frenchmen, beginning with Géricault and ending with Degas. Englishmen, beginning with Turner and ending with Walker, form a quarter of the list. America is represented by Whistler, Sargent, and Abbott Thayer, and Holland also by three notable names, Israels, Mesdag, and Mauve. There are two Belgians, two Germans, and one each from Austria, Hungary, Italy, and Spain. While in general the selection is good, there are many names—Fromentin, Lenbach, Knaus, the Marises, for instance—which might as fitly find place as some of those included in the present list. We hope, therefore, that this is but the first of two volumes to be issued under one title.

In point of binding, the most remarkable book of the year is that entitled "National Worthies." It is a selection of over a hundred and fifty portraits from the National Portrait Gallery, London. In an appendix of eighty-odd pages we have short descriptions of the subjects of these portraits, descriptions much after the manner of those in "Who's Who." It is a pity that these might not have been a little more elaborated, and it is especially a pity that each might not have been printed on a page following the portrait which it in some measure describes. However, the work is, we believe, the first of its kind, and the collection of portraits at London being so particularly valuable on account both of its worth to art and its worth to history, the book should receive wide circulation. We hope that the publishers may see fit to publish it ultimately in a less expensive form. There are many admirers of that prince of portrait-painters, George Frederick Watts, who will be anxious to possess a collection which includes such celebrated portraits of his as those of Gladstone, Manning, Tennyson, Browning, Matthew Arnold, Shaftesbury, Carlyle, Lord Lawrence, Stuart Mill, and others. While Watts seems the most important of all the painters of any epoch represented in the National Gallery, there are also such superb portraits included in this collection as those of Van Dyck's "Children of King Charles the First," Sir Peter Lely's "Mary Davis" and "Charles II.," Sir Godfrey Kneller's "Dryden" and "Sir Christopher Wren," and Sir Joshua Reynolds's "Blackstone." We mention these names that the dignity and worth of the volume should be particularly known to our readers. (E. P. Dutton & Co., New York.)

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Actual Business Dictator (The): A Collection of Verbatim Business Letters for the Use of Teachers and Students of Amanuensis Stenography. The Ellis Publishing Co., Battle Creek, Mich. 5½×8¼ in. 135 pages.

Angels and Their Ministrations (The). By Robert M. Patterson, D.D., LL.D. The Westminster Press, Philadelphia. 4½×7½ in. 133 pages. 75c.

Animals of Æsop (The). By Joseph J. Mora. Illustrated. Dana Estes & Co., Boston. 7¼×9¼ in. 211 pages. $1.50.

Æsop's Fables go on from one generation to another, and this is an arrangement, for children, of the animal stories, copiously illustrated.

At Odds with the Regent. By Burton Egbert Stevenson. The J. B. Lippincott Co., Philadelphia. 5×7¾ in. 365 pages. $1.50.

Between the Andes and the Ocean. By William Eleroy Curtis. Illustrated. Herbert S. Stone & Co., Chicago. 5½×9 in. 437 pages. $2.50.

In the artistically bound book containing Mr. Curtis's experiences in South America we find no map. This omission would seem strange if these experiences were confined to one or two countries; as a matter of fact, Mr. Curtis visits half a dozen on his journey down the west coast between the Isthmus of Panama and the Straits of Magellan. The illustrations, however, are frequent and genuinely illustrative of the text. Mr. Curtis lands at Colon, one of the few places in South America where steamers can go up to a dock, and finishes his journey in Tierra del Fuego—another promising Klondike, he says, though the climate is severer than that of Alaska. Between the Isthmus and the Straits Mr. Curtis has many other not-realized facts to convey to his readers. His book is distinctly readable and profitable.

Brahman: A Study in the History of Indian Philosophy. By Hervey De Witt Griswold, M.A. Cornell Studies in Philosophy, No. 2. The Macmillan Co., New York. 6×9½ in. 89 pages.

Breaking the Shackles. By Frank Barrett. L. C. Page & Co., Boston. 5×7¾ in. 338 pages. $1.50.

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Cap and Gown in Prose: Short Sketches Selected from Undergraduate Periodicals of Recent Years. First Series. Edited by R. L. Paget. L. C. Page & Co., Boston. 4½×7 in. 298 pages. $1.25.

Child of the Sun (A). By Charles Eugene Banks. Illustrated. Herbert S. Stone & Co., Chicago. 6×8¾ in. 166 pages. $1.50.

Indian child-life and Indian traditions and myths, all touched with sentiment and poetic charm. The color-printing of the illustrations is deserving of high praise, and Mr. Betts has put character into his drawing.

Comfort and Exercise. By Mary Perry King. Small, Maynard & Co., Boston. 5½×7½ in. 138 pages. $1.

Constantinople. By William Holden Hutton. Illustrated. The Macmillan Co., New York. 4¼×7 in. 341 pages. $1.50.

Admiration for this "Mediæval Towns" series increases with every new volume. Physically the books are so well planned that in pocket size and good type we have still a literary treatment of adequate proportions. Mr. Hutton tells the dramatic story of Constantinople, crowded with episode and tragedy, with animation and also with accuracy. Nowhere else can a single-volume book be found dealing with the subject in so satisfactory a manner. It is the work of a careful historical scholar, but it is also the work of a clear writer who can hold the attention of the average reader.

Chinaman (The) as We See Him and Fifty Years of Work for Him. By the Rev. Ira M. Condit, D.D. 5×7¾ in. 233 pages. The Fleming H. Revell Co., New York. $1.50.

The general reader will not be greatly interested in this book save in its valuable chapter on treaty making and breaking, but those who care for missionary enterprise in general and Presbyterian in particular will find much of moment.

Das Mädchen von Treppi. By Paul Heyse. Edited by Edward S. Joynes. D. C. Heath & Co., Boston. 4½×6½ in. 124 pages. 30c.

Defense of Fort Henry (The): A Story of Wheeling Creek in 1777. By James Otis. Illustrated. A. L. Burt, New York. 5×7¾ in. 365 pages. $1.50.

A stirring record of the settlement of Wheeling in the colony of Virginia. A full account of the deeds of the woman hero, Elizabeth Zane, is here given, and, as a foil, the inglorious acts of the dastardly Simon Gritty.

Down Among the Crackers. By Rosa Pendleton Chiles. The Editor Publishing Co., Cincinnati. 5¼×8¾ in. 328 pages.

England, Egypt, and the Sudan. By H. D. Traill, D.C.L. Illustrated. E. P. Dutton & Co., New York. 5½×6¼ in. 242 pages. $5.

In this book—well printed and gratefully light to the hand—the late Mr. Traill describes events in northeastern Africa from the establishment of the Khedivate to the Marchand affair. The larger part of the book is of much historical worth. Mr. Traill's closing chapter, however, will attract greater attention because of its description of present politics, and especially because of his explanation why England continues to occupy Egypt. He justly declares that the institutions which England has given to Egypt are unworkable without the continual support of those who introduced them. Especially is this true regarding the restoration to Egypt of that vast stretch of country rent sixteen years ago from the Khedive's dominion.

Enquiry Concerning Human Understanding (An). By David Hume. (The Religion of Science Library.) The Open Court Publishing Co., Chicago. 5×7½ in. 180 pages. Paper bound, 25c.

Episodes from "The Winning of the West," 1769–1807. By Theodore Roosevelt. G. P. Putnam's Sons, New York. (The Knickerbocker Literature Series.) 5×7½ in. 247 pages. 90c.

An excellent book for boys.

Expansion. By Theodore Marburg. (Reprinted from The American.) The John Murphy Co., Baltimore. 4¼×7 in. 80 pages. 15c.

Fairy Tales from the Arabian Nights. Illustrated by T. H. Robinson. The Macmillan Co., New York. 4×6 in. 287 pages. 50c.

Pleasantly retold; daintily printed.

For the Honor of the School. By Ralph Henry Barbour. Illustrated. D. Appleton & Co., New York. 5½×8 in. 253 pages. $1.50.

A spirited story of school life and interscholastic sports, and finely illustrated. Fair play and high honor are presented in a praiseworthy manner, and the force of the story centers itself in showing how study must supersede play. High spirits, good fellowship, and manliness breathe from its pages.

For the Liberty of Texas. By Captain Ralph Bonehill. Illustrated. Dana Estes & Co., Boston. 5×7¾ in. 298 pages. $1.25.

This is the first book in a series of three volumes under title of The Mexican War Series. It has little to do with Mexico, but shows how the struggle for liberty in Texas led up to what followed. Such a story cannot fail to prove interesting, revealing, as it does, how bare historic facts may be as wonderful as the best-laid plots of fiction. The movements of Americans, Mexicans, French, Spaniards, and others within that vast territory, their encounters with Indians and with one another, are as romantic as brain could devise, while the exploits of dashing Sam Houston and the maneuvers of Santa Anna will prove a delight to boy readers.

Fortune of a Day (The). By Grace Ellery Channing-Stetson. Herbert S. Stone & Co., Chicago. 4¼×7 in. 319 pages. $1.25.

The title, "The Fortune of a Day," covers a collection of simple and charming if somewhat too finely spun out stories.

Friendship and Other Essays. By Ralph Waldo Emerson. Dodge Publishing Co., New York. 5×6 in. 90 pages. $1.50.

A pretty edition, half spoiled by an absurd frontispiece.

Forward Movements of the Last Half Century. By Arthur T. Pierson. The Funk & Wagnalls Co., New York. 5×8 in. 421 pages. $1.50.

This volume covers a wide range of religious and benevolent enterprises. With what it more obviously suggests it includes such subjects as the "Keswick Teaching," the "Culture of the Grace of Giving," and the "Growth of Belief in Divine Healing." So far as it treats of things attempted and done, it is a stimulating record, and its emphasis on the spiritual motor-force is both strong and wholesome. In view of this, one may forgive the author his whimsical concluding chapter on

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the "Study of the 'Last Things,'" of which the reckoning of 3,996 years from the creation of Adam to the birth of Christ is a specimen.

Friendly Year (The): Chosen and Arranged from the Works of Henry van Dyke. By George Sidney Webster. Charles Scribner's Sons, New York. 4½×7 in. 185 pages. $1.25.

This volume is very felicitous, not only in its contents, but in its arrangement. The selections from Dr. van Dyke's prose and verse have been made with sympathetic intelligence; they are printed in broad column, but on a much broader page, and with side-titles which are keys to the contents of the paragraphs. The author of "The Foot-Path to Peace" is singularly happy in his gift of putting wise thoughts into brief and telling sentences. The range of his interests, the ripeness of his wisdom, and the poetic quality of his insight are disclosed in this volume, which is very tastefully made.

Gay Lord Quex (The): A Comedy in Four Acts. By Arthur W. Pinero. R. H. Russell, New York. 5½×8¼ in. 186 pages. $1.25.

Indisputably clever, and put together for theater use with deft skill. Equally indisputably, Mr. Pinero's view of society is dishearteningly pessimistic, and his treatment of the vice of sensuality flippant and dangerous.

Glimpses of Three Nations. By G. W. Steevens. Edited by Vernon Blackburn. Dodd, Mead & Co., New York. 5×7½ in. 295 pages. $1.50.

Mr. Steevens had long intended to write a book about London. The chapters on London in this book, originally printed in the London "Daily Mail," were really thumb-nail sketches preparatory to such a book. To them are added light, sharply impressionistic pictures of phases of life in France and Germany. In peace as in war, Mr. Steevens was an alert observer and a brilliant word-painter. These sketches, slight as they are, merit preservation in book form. Mrs. Steevens writes a brief preface.

God, the King, My Brother. By Mary F. Nixon. L. C. Page & Co., Boston. 57×½ in. 296 pages. $1.25.

Heath's Home and School Classics. "Six Nursery Classics;" "The Wonderful Chair;" Ruskin's "King of the Golden River;" "Eyes and No Eyes;" Lamb's "Adventures of Ulysses;" "The Story of a Short Life;" "A Midsummer-Night's Dream;" "Gulliver's Travels," Part I. and II. D. C. Heath & Co., Boston. 5×7½ in. Paper bound. 10c. and 15c. each.

Heroines of the Bible in Art. By Clara Erskine Clement. Illustrated. L. C. Page & Co., Boston. 5×7½ in. 361 pages. $2.

From the desirable books of reference on painting and sculpture already compiled by Mrs. Clement, we have a right to expect the same excellence in her latest work, nor are we disappointed. Eve, beginning the Bible heroines, is followed by Sarah, Hagar, Rebecca, Rachel, etc. Each subject has received varied portrayal in painting. For instance, Rachel's life has been pictured in the works of Raphael, Palma Vecchio, Giordano, Rubens, Appiani, and Cignaroli. These representations are described and compared. The illustration of the present volume is good as far as it goes, but is deplorably inadequate. In the second edition this should be remedied, and the page of description of David moved from its interruption of the Moses story back to its own place.

History of Political Parties in the United States (A). By J. P. Gordy, Ph.D. (Second Edition, Thoroughly Revised.) In 4 vols. Vol. I. Henry Holt & Co., New York. 5×7½ in. 598 pages. $1.75.

In this, the second edition of his work, Professor Gordy abundantly justifies the view expressed in his preface, that the political philosophy of Hamilton was held by only a small minority of the Federalist party, and that the great body of Federalists differed but little with the democratic views championed by Jefferson, Madison, and Gallatin. The complete collapse of Federalism, so soon after its first defeat, can be explained only on this basis, and only on this basis can we account for the Federalism of New England, which was so strongly democratic prior to and during the Revolutionary War. The Federalist leaders, by reason of their ability, scholarship, and social prestige, were able to direct the policy of their party, but Hamilton probably mistook the temper of the common people of all parties and all sections when he claimed that public opinion was steadily progressing away from the democratic ideals of the Revolution. In his own influential circle there was doubtless "progress" of this sort, but the rank and file of the Federalists remained fundamentally democratic in faith and feeling.

How to Succeed. By Austin Bierbower. R. F. Fenno & Co., New York. 4½×7 in. 225 pages. $1.

In and Around the Grand Canyon. By George Wharton James. Illustrated. Little, Brown & Co., Boston. 5½×8¾ in. 341 pages. $3.

Ten years' repeated visits to the superb scenery of the Grand Canyon have provided Mr. James with most intimate knowledge of local history, with the most complete appreciation of the natural wonders of the country, and with varied and extensive pictorial material. The subject has never been so fully and richly treated as in this volume.

Intermediate Arithmetic. By William J. Milne, Ph.D., LL.D. The American Book Co., New York. 5×7 in. 219 pages. 30c.

International Law. By F. E. Smith, B.C.L. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 184 pages. 40c.

In the Days of Jefferson. By Hezekiah Butterworth. Illustrated. D. Appleton & Co., New York. 5½×8 in. 284 pages. $1.50.

In this, one of the Liberty Series of historic fiction, Mr. Butterworth deals with the ideal side of Thomas Jefferson. The picture he draws is a lovable one, revealing the eclectic many-sidedness and breadth of sympathies of the hero. In his early days in the Virginia forests we see Jefferson fraternizing with the Indian Ontasette and with the unknown stranger and Moslem Selim, on the one side, and with the idealist Dabney Carr on the other. Patrick Henry and many other men of note figure in this delightful story of the Father of American Democracy.

Italian Cities. By Edwin Howland Blashfield and Evangeline Wilbour Blashfield. Charles Scribner's Sons, New York. 2 vols. 5×7¾ in. $2.

Reserved for later notice.

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Jacinta, and Other Verses. By Howard V. Sutherland. Doxey's, At the Sign of the Lark, New York. 4×6 in. 70 pages.

Kentucky Cardinal (A) and Aftermath. By James Lane Allen. Illustrated. (New and Revised Edition.) The Macmillan Co., New York. 5¼×8 in. 276 pages. $2.50.

These two charming stories, in which Mr. Allen is at his best, and which are permanent additions to our literature, are issued in a single handsome volume, well printed, with sympathetic illustrations by Hugh Thomson, and a highly decorated border. The value of this form of these two works lies in an introduction which Mr. Allen has prepared, and which has a delightful note of autobiography running through it. Without a touch of egotism, and in a style worthy of "The Kentucky Cardinal," Mr. Allen sketches the birth of observation and the unfolding of imagination in his childhood. The introduction is a bit of charming literature.

Kentucky Frontier (The). By James Otis. Illustrated. (The Young Patriot Series.) A. L. Burt, New York. 5×7½ in. 266 pages. $1.

This volume in the "Young Patriot" series tells of the experiences of "Poor Simon Kenton," the old hero who suffered so much injustice and neglect in the early days of pioneer life. The story is full of that sort of interest which quickens the sympathies while giving a good deal of information as to the practical conditions of early national life.

Life of Edward Fitz-Gerald. By John Glyde. Introduction by Edward Clodd. Herbert S. Stone & Co., Chicago. 5×8 in. 359 pages. $2.

A compact biography of the translator of Omar Khayyám, notable neither for insight nor charm of style, somewhat slight in its texture, but interesting in spite of its defects, because it deals with a man of pronounced individuality of mind and character. The biographer had very little material to draw upon, for Fitz-Gerald was a recluse who hid himself from the world and left as few traces of his personality as possible—these traces mainly in the memory of his friends. The biographer has succeeded, however, in getting enough material to sketch a clear and deeply interesting portrait; and his book will be valued, not so much for itself as for that which it reveals concerning one of the most interesting of modern men.

Life of Mrs. Booth. By W. T. Stead. The Fleming H. Revell Co., New York. 5×7¾ in. 256 pages. $1.25.

This is not a biography, but a sketch of life and character. Many who would never read Mr. Booth Tucker's voluminous work will learn from this to admire one of the grandest women of our time, a woman whose limitations in some lines augmented her force in her chosen line, and gained for her the blessing invoked upon Rebekah as "the mother of millions." No one can read this sketch, which Mr. Stead has done *con amore*, without the thrill that comes of seeing what one devoted and heroic soul can do.

Life of St. John (A): For the Young. By George Ludington Weed. Illustrated. George W. Jacobs & Co., Philadelphia. 4¾×7 in. 259 pages. 75c.

Literary Friends and Acquaintance: A Personal Retrospect of American Authorship. By W. D. Howells. Illustrated. Harper & Bros., New York. 5½×8⅛ in. 288 pages. $2.50.

A delightful book of literary reminiscences which will receive fuller attention.

Little Folks' Illustrated Annual. Dana Estes & Co., Boston. 6½×9½ in. 384 pages. $1.25.

Love Among the Artists. By George Bernard Shaw. Herbert S. Stone & Co., Chicago. 4¾×7¾ in. 443 pages.

We find in this story that peculiar mingling of man-of-the-world cleverness and the good-humored cynicism of a detached looker-on which gives its note of distinction to the work of this author. The characters are all out of the common trend. They affect us as the possessors of highly stimulated brains rather than of healthy blood and good digestions. Some of them are obviously cold-blooded, and some have been too long in training as *poseurs* to risk saying what they are. The author's cleverness is subtle, suggestive, never open. He plays with his puppets, and leaves the reader to do his own guessing. There is no definite plot, and, so far as the story reveals motive, it is to show that people possessed of artistic temperament, and especially that elusive quality we call genius, would do better to remain unmarried, and so have no rival between them and art.

Magic Moments. By Clifton Bingham. Illustration by Florence Hardy. E. P. Dutton & Co., New York. 10×11 in. 18 pages. $2.

Making of a Missionary (The): A Story of Mission Work in China. By Charlotte M. Yonge. Illustrated. Thomas Whittaker, New York. 5×7½ in. 228 pages. $1.

Merry Folk: A Book for the Children's Playtime. Illustrated by C. Stuart Hardy. 11×9¼ in. 64 pages. $1.50.

More Fables. By George Ade. Illustrated. Herbert S. Stone & Co., Chicago. 4½×7 in. 219 pages. $1.

Mr. Howells, speaking from his Easy Chair in "Harper's Magazine," brackets Mr. Ade with Miss Jewett, Miss Wilkins, and other worthy realists. At least he is jolly and amusing, and is a scientific user of Chicago slang.

Mother Goose Cooked. By John H. Myrtle and Reginald Rigby. Illustrated. John Lane, New York. 6½×9½ in. 52 pages. 75c.

Nature Studies from Ruskin. Chosen and Arranged by Rose Porter. Dana Estes & Co., Boston. 5×8 in. 374 pages. $1.50.

In brief preface the author disclaims her object in making these selections to have been the popular one of giving readers a superficial knowledge of an author, and claims her purpose to have been quite the contrary—namely, to select such as would "serve as guide to the rich harvests about 'the universe of visible things which have no faculty of speech,' but which are ripe for gleaning in John Ruskin's complete works." The quotation is given because the author has so admirably worked out her plan. Let the average reader take up for the first time any one volume of Ruskin's complete works, and he is as likely as not to drop it ere he is led on to investigate further. The things that seize upon and hold average

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attention are in Ruskin to be come upon in spots.

New Education Readers. Book One. By A. J. Demarest and William M. Van Sickle. Illustrated. The American Book Co., New York. 5⅜×7⅜ in. 144 pages. 35c.

Notes of an Itinerant Policeman. By Josiah Flynt. L. C. Page & Co., Boston. 4½×7 in. 252 pages. $1.25.

In this volume the author supplements the observations of tramps' life he made from within when "tramping with tramps," by those which he made from without when employed on the special police force of a railway company. The exoteric view is less interesting than the esoteric, but nevertheless contains many glimpses revealing in a vivid way the modern characteristics of the ancient brotherhood of "sturdy beggars."

Path of Life (The). By George Hodges. Thomas Whittaker, New York. 5×7½ in. 248 pages. $1.

Most of the twenty discourses in this volume follow the order of the Christian Year from Christmas to Whitsuntide. They exhibit "the Path of Life" along the highway of common things and experiences, and exhibit the clear insight, the plain speaking, the pointed application of Christian principle to the improvement of Christian practice, that are characteristic of the other publications of their author. Speaking upon "the Social Epiphany," for instance, Dean Hodges puts it thus: "The Christian manifests Christ to the Gentiles when he is a democrat, not an aristocrat. An aristocrat is one who confines his interest to a very few people; a democrat is one who cares a great deal for a great many people—for the people."

Philip Winwood. Presented anew by Robert Neilson Stephens. Illustrated. L. C. Page & Co., Boston. 5×7½ in. 404 pages. $1.50.

A new edition of a wholesome and deservedly popular novel of the Revolution.

Plain Instructions in Hypnotism and Mesmerism. By A. E. Carpenter. Lee & Shepard, Boston. 4×6¾ in. 112 pages. 75c.

Present-Day Problems of Christian Thought. By Randolph Harrison McKim, D.D. Thomas Whittaker, New York. 5×7¾ in. 317 pages. $1.50.

Three-fourths of the chapters in this book are fairly classed under its title. As problems they touch theological interest only; the sociological is not considered. Their treatment is, on the whole, conservative, with some advances. It seems to us that the alternative which Jesus proposes in John xiv., 11, thoroughly disposes of the old claim, here repeated, that Christianity stands or falls with its miracles. The supernatural character of Christianity is not to be confounded with the miraculous. It seems to us, also, that if we are to be condemned as "rationalists" for accepting Christian truth simply on account of its reasonableness, theologians are harder masters than him who said, "If I speak the truth, why do ye not believe?"

Prima Donnas and Soubrettes of Light Opera and Musical Comedy in America. By Lewis C. Strang. Illustrated. (Stage Lover's Series.) L. C. Page & Co., Boston. 4¼×7 in. 269 pages. $1.50.

Lillian Russell, Alice Neilson, Madge Lossing, Della Fox, Marie Tempest, and several other equally well known singers and soubrettes are here sketched. The author pictures their personality, and seeks to explain why their talents take the turn that give them a distinctive niche in their calling. Their personal lives are touched on lightly, and the tone of criticism is mild. It is of a quality similar to, but strikes a rather higher note than, that of the Sunday newspapers concerning these popular stage favorites.

Problem of Asia (The) and Its Effects upon International Policies. By A. T. Mahan, D.C.L., LL.D. Little, Brown & Co., Boston. 5¼×8 in. 233 pages. $2.

Reserved for later notice.

Quicksand. By Hervey White. Small, Maynard & Co., Boston. 5×7¾ in. 328 pages. $1.50.

As a literary craftsman the author of this novel betrays marked ability, also an intimacy with the weakness of the human heart which is, to say the least, unusual. It is evidently intended to be a novel with a purpose; many readers will dub it a problem novel. It presents an unmerciful study of the life-history of a whole family of the farming class of New England—presumably of a date somewhat remote from the present—brought up in commonplace environment and stultified by a pitiful religious outlook. The mother dominates the whole family, husband included. In order to hide the result of an erring, ignorant young daughter's act, and baffle her neighbors, the woman sacrifices the rest of her family and crushes their natural affections; and, while dragooning them into her own conceptions of religion, lives a lie which maims them all and ends in ruin. In picturing the blind self-will of the mother, the interrelations of the whole family, and the reactions upon one another of their unnaturally repressed lives, the author works out a psychological study as powerful as it is repellent. The situations are handled without gloves. A story of unquestioned power, it is not a pleasant one to read.

Reformation (The). By Williston Walker. (Ten Epochs of Church History. Edited by John Fulton, D.D., LL.D.) Charles Scribner's Sons, New York. Vol. IX. 5×7¾ in. 487 pages. $2.

This is one of the best volumes in its series. Judicious discrimination guides the selection made from the storehouse of material; and the stages and turning-points of the movement, together with its leaders and men of mark, are clearly and appreciatingly treated.

Reuben James: A Hero of the Forecastle. By Cyrus Townsend Brady. Illustrated. D. Appleton & Co., New York. 5½×8 in. 158 pages. $1.

No story, perhaps, in the Young Hero Series will prove more pleasing to boy readers than this, which pictures the bravery of a common sailor and his devotion to the great naval hero, Commodore Stephen Decatur. It is a story of high-hearted courage, and heartily told. Mr. Brady's knowledge of sea tactics and sea vernacular leaves nothing to be desired in its graphic picturing. The story is thoroughly sound and manly.

Rita. By Laura E. Richards. Illustrated. Dana Estes & Co., Boston. 4¾×7 in. 246 pages. $1.25.

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Roger Ludlow: The Colonial Lawmaker. By John M. Taylor. G. P. Putnam's Sons, New York. 6×8½ in. 166 pages. $1.50.

Roggie and Reggie Stories (The). By Gertrude Smith. Illustrated. Harper & Bros., New York. 7×8½ in. 95 pages. $1.50.

Two little boys two years old cannot have very exciting adventures, but this book about Roggie and Reggie tells how they took the guinea-pigs to ride, and how they hunted for the lamb in the woods, and how they danced in the goldfish fountain.

Rubáiyát of Omar Khayyám. Rendered into English Verse by Edward Fitzgerald. Illustrated. Doxey's, At the Sign of the Lark, New York. 6×8½ in.

Still another edition of Fitzgerald's immortal rendering of Omar's thoughts. Miss Lundborg's drawings and decorations seem to us too gloomy; Omar may have been a pessimist, but he was not melancholy, certainly not funereal.

Salammbo. Retold from the French of Gustave Flaubert. By Zenaïde A. Ragozin. Illustrated. G. P. Putnam's Sons, New York. 5×8 in. 381 pages. $1.50.

Cleverly put together and free from the objections to all literal rendering of Flaubert's brilliant story.

Second Manual of Composition (A). By Edwin Herbert Lewis, Ph.D. The Macmillan Co., New York. 5×7½ in. 579 pages. 90c.

Selections from the Poetry of Lord Byron. Edited by Frederic Ives Carpenter, Ph.D. Henry Holt & Co., New York. 4½×6¾ in. 412 pages. $1.

Shakespeare in Art. By Sadakichi Hartman. Illustrated. L. C. Page & Co., Boston. 5×7½ in. 371 pages. $2.

This volume belongs in the "Art Lover's Series," and presents the portraits of Shakespeare, together with a generous selection from the illustrative studies of Shakespeare's characters, the illustrations of the histories, comedies, and tragedies, the studies of Shakespearean themes in sculpture, portraits of actors who have identified themselves with Shakespearean characters, a bibliography, and an index. The text bears evidence of sympathetic and even enthusiastic study; the illustrations are very uneven in quality.

Sister's Vocation and Other Girls' Stories. By Josephine Dodge Daskam. Charles Scribner's Sons, New York. 4½×7 in. 273 pages. $1.25.

There is a charming quality about these stories. Rarely has the discomfort of the tiny studio apartments in which some New Yorkers try to live been more entertainingly and realistically portrayed than in "A Taste of Bohemia," and all the stories are bright and wholesome.

Slavery of Our Times (The). By Leo Tolstoy. Dodd, Mead & Co., New York. 4½×7¼ in. 186 pages. $1.25.

This little book will do positive good if the reading public is sufficiently satiated with the preaching it likes to be ready to listen to the preaching it needs. It would be easy in this notice to condemn the literalism with which Count Tolstoï applies Christ's command not to resist wrong by wrong, and easy to defend some of the economic teachings which the author arraigns, but such a review, however judicial, would not contain a tithe as much truth that men need to hear as do the injudicial utterances which might serve as texts. In previous generations, says Count Tolstoï, the public conscience has been awakened to the wrongfulness of conditions which still earlier generations had accepted as a matter of course, and a similar awakening is now essential for our own generation. The overlauded divisions of labor involve, he thinks, divisions of intelligence stupefying to the workers and establishing class relationships which are often as pitiless on the one side and as servile on the other as the old relationships under systems of serfdom and slavery. No recent essay is so well constituted to disturb the smug optimism which is to-day in the name of science doing so much to chill the hearts and benumb the consciences of well-intentioned people.

Slaves of Chance. By Ferrier Langworthy. Illustrated. L. C. Page & Co., Boston. 5×7½ in. 346 pages. $1.50.

Slaves of Society (The). By The Man Who Heard Something. Harper & Bros., New York. 5×7½ in. 253 pages. $1.25.

Songs and Song Writers. By Henry T. Finck. With Portraits. (The Music Lover's Library.) Charles Scribner's Sons, New York. 5×7½ in. 254 pages. $1.25.

Mr. Finck is the well-known critic of the New York "Evening Post," and those who read the excellent musical criticisms of that journal know that he possesses not only a thorough knowledge of music, but an unhackneyed and readable style. All his good qualities as a newspaper critic appear in this volume, and some others as well, which will be refreshing to those who know him only through the columns of the "Evening Post"—the ability, for instance, to express a dispassionate and partially appreciative opinion concerning Brahms. Mr. Finck's persistent and unvarying antipathy to Brahms has always seemed to us as narrow as the extravagant enthusiasm of the so-called Brahmsites, against whom he wages a not altogether unjust war. Mr. Finck's choice of Schubert, Franz, Grieg, and MacDowell as his favorite song-composers is one that will interest singers and song-writers.

Souls in Pawn: A Story of New York Life. By Margaret Blake Robinson. The Fleming H. Revell Co., New York. 5×7½ in. 308 pages. $1.25.

Spanish Highways and Byways. By Katharine Lee Bates. Illustrated. The Macmillan Co., New York. 5½×7½ in. 448 pages. $2.25.

Not at all of the ordinary run of books of travel. These chapters of observation and picturesque description touch a hundred points which no conventional tourist would notice. The richness and variety of topic may be judged by contrasting such chapter-titles as "The Funeral of Castelar" and "Choral Games of Spanish Children;" "The Yolk of the Spanish Egg" and "Passion Week in Seville;" "The Lazy Spaniard" and "The Route of the Silver Fleets." In freshness and directness the book is immeasurably superior to nine out of ten books of travel. One can best compare it with the charming travel articles "H. H." (Helen Hunt Jackson) wrote years ago. The photographs illustrating the book are not of conventional Spanish scenes, but of matters closely connected with the text.

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Speedwell. By Anna J. Grannis. Darling & Co., Keene, N. H. 4½×6 in. 64 pages. 50c.

Story of Nineteenth-Century Science (The). By Henry Smith Williams, M.D. Illustrated. Harper & Bros., New York. 5½×8¼ in. 475 pages. $2.50.

A thoroughly scientific and expert account of the advances made in the century just closed in medicine, astronomy, geology, biology, chemistry, meteorology, psychology, physics, etc. One could wish more about invention, mechanics, electricity, and kindred subjects, and we may advise that the reader supplement this volume with "Flame, Electricity, and the Camera," of which we have heretofore spoken. Within its own field Dr. Williams's book is comprehensive and interpretative. The layman can understand it if he apply himself with reasonable diligence, and the specialist will find it suggestive of thought as well as an admirable review of ground gained.

Studies of the Man Paul. By Robert E. Speer. The Fleming H. Revell Co., New York. 4×7 in. 303 pages. 75c.

This is both an instructive and a stimulating little book. It limits itself to an inductive study of the facts in the life, development, and character of Paul, with terse and pointed comments thereon. It is a handy companion-book for any serious reading of the Acts and the Pauline Epistles, especially for younger readers.

Tale of the Little Twin Dragons (The). By S. Rosamond Praeger. Illustrated. The Macmillan Co., New York. 11×8¾ in. 58 pages. $1.50.

Their Own Wedding. By Louise S. Hotchkiss. George H. Ellis, Boston. 4¾×7 in. 115 pages. 75c.

Thinking and Learning to Think. By Nathan C. Schaeffer, Ph.D., LL.D. (Lippincott's Educational Series.) J. B. Lippincott Co., Philadelphia. 5×7½ in. 351 pages. $1.25.

This thoroughly practical volume does not undertake the scientific treatment of logic or psychology, but it appropriates the accepted results of these sciences in wise suggestions for the discipline of the power of thought. Dr. Schaeffer brings to his readers the experience of a director of public education for many years. His pages, portions of which have been frequently used in educational meetings, North and South, are enriched by illustrations drawn from reading in many fields, and observations in many schools of higher and lower grade. They abound in judicious criticisms and counsels for teachers, and carry an interest for all thoughtful readers.

Unaccountable Man (The). By David James Burrell, D.D. The Fleming H. Revell Co., New York. 5×7¾ in. 310 pages. $1.50.

The title of this collection of twenty-nine sermons is that of the first of the series, which presents the thought that Jesus, if simply a man, is unaccountable. Dr. Burrell's preaching is not only strongly doctrinal, it is strongly practical also, clear, straightforward, and forceful. The sermon on "The Privilege of the Strong" is a noble specimen of it. It is questionable wisdom, however, to stake so much on so precarious foundations as to assert that "the Story of the Cross is on the same credible level as the story of the Serpent in the Wilderness." A valiant word, indeed, but surely not discreet. The remarkable discourse on "What Would Jesus Do?" raises the equally serious question whether Dr. Burrell fairly presents the fundamental distinction between Mosaism and Christianity. If the Parable of the Good Samaritan, and Jesus' answer to the question, "Which is the great commandment?" teach anything clearly, it is this: that Christianity goes beyond and above the Mosaic standard of law, and substitutes for imperfect precepts a perfect principle of action. It is impossible for the spirit of Christ to express itself perfectly in any code, so that the Moral Law, as written in the Decalogue and the Sermon on the Mount, can never be that ultimate standard which Dr. Burrell asserts it to be. There is also in his conception of the imitableness of Christ and ability to keep the moral law a note of doubt which is hardly conducive to the highest endeavors. All this is theologically orthodox according to the Westminster Confession, but ethically it is quite heretical.

Unto the Heights of Simplicity. By Johannes Reimers. L. C. Page & Co., Boston. 5×7½ in. 288 pages. $1.25.

Vanity! The Confessions of a Court Modiste. By "Rita." F. M. Buckles & Co., New York. 5×7½ in. 282 pages. $1.25.

Very Young Man and the Angel Child (The). By Elisa Armstrong. The Dodge Publishing Co., New York. 4½×7½ in. 239 pages.

Vesty of the Basins. By Sarah P. McLean Greene. Illustrated. Harper & Bros., New York. 5½×8½ in. 271 pages. $2.

A new edition, handsomely illustrated, of a book replete with genuine fun and human sympathy, but often astonishingly crude from the literary standpoint.

War and Policy. By Spenser Wilkinson. Dodd, Mead & Co., New York. 5½×8½ in. 443 pages. $3.50.

Although Mr. Spenser Wilkinson has long been a critic of English army methods, no one need think that his new book has to do only with that army. The scope of the present work ranges from Gustavus Adolphus to Von Moltke, from the Polish to the Boer wars. In the centuries intervening picturesque figures step across Mr. Wilkinson's stage—Goethe and Scharnhorst, the archdukes Charles and Albrecht, Nelson, and Osman Pasha. Both evolutions and revolutions in warfare are accomplished. To an American, however, of all Mr. Wilkinson's chapters those on our Civil War and its comparison with the Boer war are the most interesting.

Who Goes There? The Story of a Spy in the Civil War. By B. K. Benson. The Macmillan Co., New York. 5×7¾ in. 485 pages. $1.50.

A novel (or, perhaps better, fictitious narrative, for the book lacks some of the qualifications of a novel) thoroughly worth reading, because it is a study of the Civil War as it appeared to a typically intelligent American soldier. The narrator brings close to the eye both hand-to-hand fighting and the large strategy. Like many thousands of our private soldiers, he was something more than a military machine; he thought, observed, and knew the meaning of all that was done. The simple realism of

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his accounts of battles, scoutings, individual adventures, and division-movements, is thoroughly convincing. The narrator, while acting as a Union spy in Confederate lines, is struck by a shell, completely loses his memory of the war when he comes to his senses in a Confederate hospital, and (being convinced by argument that the South is right, at least in part) becomes a Confederate in good earnest. In the end his memory returns, he escapes to the Federal lines, and gives valuable information. The psychology of this "amnesia" is interesting, but a trifle wearying. There is very little love story, and what there is has the effect of a mere piece of mechanism. The political philosophizing of the mysterious Dr. Khayme is not always entertaining reading. The average novel-reader will find some application necessary to keep up his interest; but such effort will be amply repaid by the stirring battle scenes (Bull Run, Fredericksburg, Antietam, and Gettysburg) and by the subtlety of the character-study.

Where Dwells the Soul Serene. By Stanton Kirkham Davis. The Alliance Publishing Co., New York. 5×8¾ in. 220 pages. $1.25.

Winefred. By S. Baring-Gould. Illustrated. L. C. Page & Co., Boston. 5×7½ in. 309 pages. $1.50.

Mr. Baring-Gould is always interesting, because he treats in fiction out-of-the-way places and subjects and utilizes his great stores of folk-lore and legend. This tale of the chalk cliffs near the mouth of the River Axe is no exception to the rule.

Wintermärchen. By Heinrich Seidel. Edited by Corinth Le Duc Crook, Ph.D. Henry Holt & Co., New York. 4¼×6½ in. 129 pages. 35c.

Writing in English. By William H. Maxwell, M.A., Ph.D., and George J. Smith, M.A., Ph.D. The American Book Co., New York. 5×7½ in. 269 pages. 75c.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

I have been especially interested in the articles which have appeared from time to time in The Outlook on the subject of direct primaries. As we need direct primaries, or anything else that will give us decent politics, here in Cincinnati about as much as any place on earth, I looked through the statutes of South Carolina and Georgia to learn the details of the system, but failed to find anything there. Will you please let me know where I can get full information as to this matter, and you will greatly oblige C. E. T.

Read the account of the Crawford County system in Dallinger's "Nominations for Elective Office" (Longmans, Green & Co., New York) and the report of the "National Conference on Practical Reform of Primary Elections," published by the Civic Federation of Chicago. The direct primary systems in the South are the outcome of the demand of the white voters that they shall directly name the Democratic candidates. The systems were established by Democratic conventions and not by statute.

You say that the Evangelical defines religion as "the life of God in the soul of man;" and, further on, you place this definition of religion in the sixteenth century. Will you kindly state (1) if it is known who first used these words as a definition of religion, and (2) to what extent this definition of religion was accepted by evangelical teachers in the Church? A. T. B.

1. The Rev. Henry Scougal, minister at Auchterless, Scotland, and till his death Professor of Divinity in Aberdeen, published a book in 1677, with an introduction by Bishop Burnet, entitled "Religion the Life of God in the Soul of Man"—the earliest known use in English of this phrase. 2. By the Wesleys particularly, and their followers; also such men as Thomas Erskine and Frederick Maurice.

Does Dr. Abbott hold to the view that the Synoptic Gospels in their present form are records of the life of Jesus as seen by the Apostles? S.

The origin of the Synoptic Gospels is matter of hypothesis. Dr. Abbott holds the opinion that in all three Gospels some common matter, oral or written, was made use of by the authors or compilers, but that in each some original matter was added, either from personal knowledge or from current reports. They were probably composed or compiled, substantially in the form in which we now possess them, by the authors whose names they bear.

I have read Gustave Le Bon's books "The Crowd" and "The Psychology of Peoples," and would like to follow the subject up. Can you recommend any other books? W. H. G.

See the following: Tarde's "Les Lois de l'Imitation" (Alcan, Paris); Sighele's "La Foule Criminelle" (the same); J. M. Baldwin's "Social and Ethical Interpretation in Mental Development" (Macmillan).

Please give a list of books relating to the trusts, especially on the side against trusts, and also where I can secure these books, and their price. M. W. C.

1. "Trusts or Competition," by A. B. Nettleton (Leon Publishing Company, Chicago, $1). 2. "Monopolies and Trusts," by R. T. Ely, and the books to which it refers its readers (The Macmillan Company, New York, $1.25).

Is there any authority for the idea that "Cyrus" was a title as well as a proper name? For instance, The Cyrus of Persia; as, The Sultan of Turkey, etc. M. G. A.

None that we are aware of.

I wish some reader would kindly give me the author of the following lines:

"The saddest grave
That ever tears kept green must sink at last
Into the common level of the world,
Then o'er it runs a road."

They sound like "Festus," but I have not been able to find them there or anywhere. W. J. S.

Can some reader of The Outlook give the author of the old poem "The Shadow on the Wall," beginning:

"My home a stately dwelling is,
With lofty, arching doors"? E. E. Y.

Can you tell me who is the author of a hymn the closing lines of whose chorus read:

"The harvest time is passing by,
The summer days are ending"?

Also where can I purchase it? C. G. H.

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